

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

JACKSON, MISS., June 28, 1934

NEW SERIES  
VOLUME XXXVI, No. 26

## Baptists Near and Far

Saturday night, June 16, ordination services for deacons was held at New Hope Church, Tate County. Three brethren, Charlie Smart, Andrew Roberts and A. V. Brandon were set apart for this important place. Had Bro. J. A. Huffstatler, pastor at Mt. Zion church, to assist in the service. There was a large crowd present. Pray for these brethren and for me that the work may go on.—Henry Rushing, Pastor, Tyro, Miss.

There are better prospects for defeating the liquor bill now than at any time since the fight began. The United Drys, or Citizens Committee is doing good service, and those who have advocated the wet cause are now admitting defeat. There was never any doubt about success for the dry cause if we could get all the people to vote. Be sure you are registered before the sixth of July. Be sure to have a poll tax receipt. And be sure to vote on July 10.

If there is anything that is worse than working and voting for legalizing liquor sales it is lying. But they go together, and it reminds of the story about the church member that had several times gotten drunk, and each time had apologized to the church and promised never to take another drink. About the fourth time he did this, when he had renewed his promise not to drink any more, one of the deacons moved to change the charge against him, and turn him out for lying. And over the barbed wire entanglement he went.

A man told us recently that he was in the place of business of a merchant on the coast known to be one of the biggest bootleggers in Mississippi, a member of whose family had had trouble with the federal prohibition enforcement officers. This man had prominently displayed a picture of a well known wet candidate and was working for his election. And yet this merchant, whose name he called had the effrontery to say that every bootlegger in the country was going to vote against this wet candidate. This is of a piece with the head of the "Crusaders," God save the name, who says the preachers and the bootleggers are working together to defeat the May-Roberts Bill.

In one issue of the Commercial Appeal is report of 26 men and women who had been convicted of drunken driving, who face the automobile examining board to show cause why their license should not be revoked. All this in the city of Memphis which voted for temperance by way of the route to license beer. In the same issue of the same paper is a report from Philadelphia of "steady increase in the number of drunken drivers." The increase began with the licensing of beer and jumped when the eighteenth amendment was repealed. We have never seen a promise of the liquor men fulfilled, nor heard an argument from them that any man of good sense or regard for truth would give.

First Church, Jackson, is in the midst of a great Daily Vacation Bible School. Griffith Memorial Church had one of the best in its history.

Missionary J. G. Chastain preached last Sunday morning at Tchula and at night he talked for Dr. Riser's good people at Durant. He reports good congregations at both services.

Pastor H. L. Spencer of Immanuel Church, Hattiesburg, is this week in a meeting at Ripley, assisting brother J. B. Parker.

Rev. M. P. White, missionary to Brazil, made a most interesting talk to the S. W. Mississippi Pastors' Conference and spoke at the Baptist Church at Hazlehurst. He is a nephew of Pastor G. P. White.

Dr. Horace Easom, after six busy and successful years with Dr. Zeno Wall, First Baptist Church, Shelby, N. C., as director of music and education, resigns to accept work with the First Baptist Church, Dallas, Texas, on September the first.—Z. Wall.

The S. W. Miss. Baptist Pastors' Conference elected officers for the ensuing year as follows, Dr. E. K. Cox, President, Rev. J. B. Quin, Secretary, and a program committee of three: G. P. White, W. R. Cooper and P. E. Cullom.

Dr. B. H. Lovelace preached a week in a meeting for Pastor L. T. Fagan in his church near Laurel. There were 19 received for baptism and the meeting closed at high tide. Dr. Lovelace will next be with Pastor B. E. Phillips at New Hebron.

Rev. J. H. Wright of Memphis assisted Pastor W. L. Howse in a meeting in Riverside church at Marks. Mr. R. L. Cooper of Aberdeen led the singing. They had been with brother Howse before and rendered good service. He had D. I. Young with him in a meeting at Belen where ten were added to the church, eight by baptism.

A group of young ladies representing the Y. W. A.'s of Mississippi left Saturday for Ridgecrest. There were nearly fifty in the crowd and they are sure to have a good time. They were in charge of Miss Edwina Robinson and some matrons of Jackson.

No man with any regard for truth or decency would ever put the preachers and the bootleggers in the same class as opposing the licensing of liquor. Everybody that knows anything knows that the licensing of liquor does not put the bootleggers out of business, nor reduce their numbers. The federal officials in charge of the liquor administration say that there is now as much illegal liquor as ever, and it requires as many revenue men or enforcement officials as ever to look after the unlicensed distillers and sellers. The proposed May-Roberts' bill if it should become law will have no effect on the bootlegger. What is to keep him from plying his trade as much as ever. He can make and sell it cheaper and pays no tax. Who is going all the way to a dispensary for a quart a week, when he can buy it from a bootlegger without crossing the street, as often and as much as he wishes, without any record being kept of it, or any publicity about it. It is about the most stupid piece of legislation ever proposed by anybody who is allowed to go about without a guardian.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### LATEST REPORT ON DEBT FUND

Word comes from one of the members that Main Street Church of Hattiesburg has pledged \$1,000.00. Another West Point church member has pledged \$100.00. A Pike County church has pledged \$100.00. Harry Smallwood of Laurel sends \$50.00. Mrs. W. B. Moore of Jackson First Church has sent in \$5.00. Tupelo Second Church in Lee County sends in \$12.00. Mrs. W. T. Head, Sr., of Terry sends in \$6.00 and Miss Nora Lee Ray of Blue Mountain \$15.00.

Brother J. E. Byrd will begin assisting the writer about the 15th of July, and will give practically all of his time to the Debt Paping Campaign through the fall months. He and the writer will give their time to the Campaign during the fall months instead of visiting associations as heretofore.

### SACRIFICES

There is one thing which our people generally should know, should take to heart and appreciate. It is the sacrifices which some Christian teachers are making to keep our colleges going. The editor of the Baptist Standard has a very timely editorial on this subject. These teachers receive little praise and often much criticism. Yet they are standing and suffering in strategic places, and are making possible a better religious and denominational leadership. Some of our teachers are well paid and should give liberally for the support of our college work.

### BAPTISTS' SOLEMN DUTY

It is the duty of every Baptist to go to the polls the 10th of July and vote against that accursed hard liquor bill. The nation is slipping morally and spiritually because church members are not doing their duty in regard to prohibition. This writer has not repented of the stand which he took during the Al Smith Presidential Campaign. It was known at that time that the whiskey interests were seeking control. Not having repented of his stand, he has asked no forgiveness. At that time, in spite of opposition and criticism, he was willing to wait and see the wisdom of his stand. Increased crime resulting from the repeal of the Eighteenth Amendment has proven the wisdom. It was not at that time a political fight, but politicians precipitated a moral fight. Many politicians have already seen the folly of their course. They will see it more and more as the whiskey interests gain control. Whiskey is the generator of almost all manner of crime. In its family you find gambling, suffering from cold and hunger, prostitution, bloodshed and murder. Before casting your vote

(Continued on page 5)

Mississippi Baptist Assembly, Woman's College, Hattiesburg, Miss., July 15-21

## RURAL EVANGELISM

A. D. Muse, Pastor First Baptist Church  
Pauls Valley, Okla.

I have written several articles in the last few years on this subject. All were born of my intense feelings as the result of my early experiences, reared in a great rural church, in a country where rural churches with large memberships were many. My first preaching was in these. My first pastorates were these. Over against that the situation as it exists now in this country and is fast coming to exist back in the older states.

All have three conditions existing in the rural communities today:

First: The educational life of the rural people has outgrown the church life.

Second: The old time country preacher is gone. He was not necessarily of the schools, and seldom of the universities and never of the seminaries; but a man of liberal education, gotten by constant and broad reading of not so many, but varied and able books, and his denominational periodicals. All those country preachers read their papers every week in my boyhood day: the state paper, The Baptist Record, The Western Recorder, and the Baptist Standard, and our two missionary magazines. Both the Foreign and Home Board published separate magazines then. And above all, they were students of the English Bible with Matthew Henry's and Adam Clark's Commentaries. It is said the exquisite style and perfect diction of John Bunyan was the product of one book—the King James Version of the Scriptures. And it is also said that when Shakespeare rose to his greatest heights was when he was most controlled by the King James Version of the Scriptures. That old time preacher is gone.

Third: The third factor which enters into the present situation is two-fold: (1) On many instances the failure of what few Baptists, both men and women, who are left in the rural communities to shake off the methods of operation of the past and bring the church into the use of new and approved methods of administration. (2) The like failure of those of us who are worrying over the rural problem to do the same thing.

In reference to the first condition: The state has stepped in and more or less arbitrarily brought the school work of the rural communities to the modern approved methods, and system and standard of educational operation. They have to some extent worked in operation with the responses of the people to the ideas and suggestions offered. But they have also kept up a constant line of educational propaganda creating attitudes which produced favorable responses. And even then the school workers have stayed far in the lead and never lost any time and opportunity and opening to press forward the educational program of the state.

As the result we find in the country the boy and girl going five days a week to the very best in an educational way the state can provide and on Sunday going to a Sunday school run on the same methods of forty years ago. And then we wonder why we are losing the country!

I have said it before from the pulpit all over the South, and in the Baptist press, I say it again with all the emphasis of my soul: The religious education program worked and offered by our Southern Baptist Sunday School Board is the best that has ever been set up and offered by any group of Christian people and is adaptable to and adequate for the needs of any size and type of community. Any church that will call me as pastor and say, "We will follow you fully in working out and operating the educational program of our Baptist people." I'll solve any problem that church may have. It makes its appeal to the smallest rural church in the most back-woods community.

We are, all over the state now, going out to hold revival meetings everywhere. That is right, but in the majority of places we are leaving them right there. Nothing is done to conserve

the results; build in them the real Christian character; a denominational consciousness — a sense that they belong to a great redeemed host of four million Baptists, who are leading the Christian world in missions, benevolence, and education. There is no work of indoctrination, enlistment and utilization; no modern Sunday school with trained teachers and officers and adequate organization given them; no B. Y. P. U. to get, train, indoctrinate, and develop the young Christians; no Women's Missionary work or Brotherhood; no Baptist papers and missionary periodicals. They are just stirred, saved, baptized and left to graze on the devil's grass. And then we wonder why we are losing the country!

In reference to the second conditions: We have got to grow a new crop of country preachers. We have got to have a new set of God-called men, with the country on their hearts, willing to go to the country, plant their lives and take root in the country. We have educated ourselves away from the country. Presbyterians, the pioneers in rural evangelism have done that. Here is a young man who has gone to an affiliated standardized high school for twelve years, in order to be able to enter an affiliated standardized college and get a degree, in order to be able to enter an affiliated standardized seminary and get a degree in order to have entry to the best positions and pulpits and draw sufficient salary to live in keeping with his congregation and pay off his school debts by the time his own children are ready to go to college. Be he ever so earnest, sincere, and humble, everything in his life from start to finish tends to keep him away from the ever going back to the country.

We need in the South today a Bible Institute, affiliated with nothing, standardized by nothing but the New Testament; accredited by nothing but the Holy Spirit; giving no degrees and not allowed to do so; gathering up country preachers, teaching them the English Grammar, English Bible, Public Speaking, Preparation and Delivery of sermons, Church Administration, Sunday School and B. Y. P. U. Administration, Evangelism, and taught how to buy and read books. To send them back home with souls on fire with the Word, Holy Spirit, and a love for lost souls, a sacrificial spirit that will serve for the sake of serving, preach for the sake of preaching, and live on their incomes and not afraid to plow. Send them back so equipped with the knowledge of the Word they will be a battering ram against heresy. Send them back with such mastery of English Grammar and literature and usage the literati will respect them. Send them back able to organize and direct their churches so the experts will honor them. Send them back so filled and baptized with the Holy Spirit strong-holds of sin will wilt under their ministry, to live for the country, redeem the country, die in the country, and be buried in the country!

First Baptist Church in Washington City has Dr. R. W. Weaver as pastor, making Dr. S. J. Porter Pastor Emeritus.

From Dr. G. P. White we learn that the federal government which is pledged to protect dry states has issued 2,400 retail liquor licenses in South Carolina. And we have heard indirectly from the revenue bureau in Mississippi the same thing is going on in Mississippi.

Dr. Selsus E. Tull, pastor of the First Baptist Church of Middlesboro, Kentucky, will spend most of the month of July back in his native state of Mississippi. While in the state, beginning July 8th, he will conduct another revival in his old home church at Gillsburg in Amite County, into which he was baptized when a boy and of which brother S. W. Sproles is now pastor. Beginning July 22nd, he will conduct a revival with Pastor Roberts of the Sallis church in Attala County near where he started out as pastor at Kosciusko. All this means for Pastor Tull one of those revival-vacation periods back on native soil that every hard-worked pastor loves so well.

## GREAT WORDS OF THE BIBLE

Harry L. Spencer  
Hattiesburg, Miss.

## Kasah and Imputed Righteousness

This word Kasah is used frequently in the Old Testament and means to cover, to conceal, to wrap up, to hide from, and is so translated. In this study we shall be able to come to a better appreciation of its peculiar meaning by a comparison of its uses with that of Kaphar which has virtually the same meaning. The fact that the two words are employed especially in the Pentateuch in such a distinct sense is the object of our study.

The word Kaphar, means to cover, to cover over, to hide; thus the word Kopher means pitch, a material for covering. But here arises the distinctive use of this word in the Old Testament, it means also to forgive sins, and is a favorite word of the Old Testament for forgiveness. Also the word Kippurim means atonement (Ex. 29: 26) and Kapporeth means mercy seat. (Ex. 25: 17). Your Hakippurim is translated day of atonement in Lev. 23:27. And El Hakippurim is translated ram of expiations in Numbers 5:8; and are all forms of Kaphar which means to forgive sin by covering it with blood.

On the other hand Kasah is never used in the Pentateuch in the sense of covering sins with blood. In Exodus and Numbers it is used to describe the beautiful covering of badger's skin and of ram's skin dyed red which God commanded Moses to make for the Tabernacle. In Exodus 35:12, 39:34, 40:21, it is used to describe the veil which was for a covering for the Ark of the Covenant and the mercy seat. In Exodus 34:33 it is used to describe the covering which Moses put upon his face when he came from the presence of Jehovah. In Genesis 20:16 it is used to describe Abimelech's propitiating gift to Abraham and Sarah of which he said "Behold it is for thee a covering of the eyes to all that are with thee." In Deut. 22:12 it is translated garment, in which it is forbidden that men and women should wear each other's clothes. Kasah then is used to describe those coverings which were designed to symbolize and reflect the righteousness of God.

And so it is that Kaphar is the covering of blood with which God covers our sins when He forgives them; but Kasah is the covering of inexpressible richness and beauty, even the snow-white robes of God's imputed righteousness with which He covers those who trust Him. Then "A righteousness of God hath been manifested being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ unto all them that believe." Rom. 3:21-22.

—BR—

Dr. M. E. Dodd was a speaker at the Baptist Assembly in Waterloo, Iowa, and was with Walnut St. Church in a meeting the week following June 24.

Senator Sheppard of Texas, author of the 18th Amendment, has now introduced into Congress another proposed amendment to the federal constitution. This would give to Congress the power to enact uniform laws restricting or prohibiting traffic in alcoholic beverages, and leaving states free to enact laws not in conflict with this amendment. Senator Sheppard said in part: "Mr. President, the 6 months which have passed since the repeal of the eighteenth amendment have shown beyond question that the liquor problem is a national one requiring the cooperation of the Federal and State Governments for its most effective solution. Mr. Choate, Director of the Federal Alcohol Control Administration, has declared that we are 'living in a fools' paradise' so far as the liquor question is concerned. Arrests for public intoxication and traffic accidents attributable to drinking have rapidly increased. Many of the states have not barred the saloon, as was promised when repeal was proposed. Bootlegging has not been reduced. The Federal Government has been compelled to increase the appropriation for its suppression."

## THE ONE THING NEEDFUL

William James Robinson

—O—

Efficient Christian love is the result of an experience of God's sovereign, saving grace. A deep consciousness of being lost, ruined, undone, hopeless and justly condemned to the real punishment followed by an equally profound consciousness of forgiveness, regeneration and adoption into the heavenly Father's family, solely as a work of His grace prepares the heart to love and serve in a Christian manner. Nothing else can do it. The thing that moves men to love God supremely, their neighbors as themselves, and to love their enemies benevolently and devotedly must come from without.

A storage battery may be physically perfect in material and construction, but it is useless, dead, until an unseen current charges it with power. So is the heart of man by nature. It is "dead in trespasses and sins" due to its own deliberate choices. Such a heart never will—it never can—love beyond its own personal interests and will, in the very nature of its being, only care to love those who reciprocate. It is a desert, a sandy waste, but water it with the grace of God and it will soon be a garden redolent with heavenly flowers. The pages of Christian history abound with instances, too numerous to estimate, of lives marvelously transformed by a consciousness of God's grace.

A group that can sincerely say, and truly believe it: "Beloved, now are we the sons of God" will bear fruit abundantly to the glory of God. Saying these words perfunctorily is nothing more than a tinkling symbol or a sounding brass—it is a mockery. To truly love according to the measure "as I have loved you" there must be deep seated in the heart an abiding, unshakeable, conviction of salvation by grace.

Many of us as individuals, and as a result many of our churches, are excellent storage batteries, but dead. We need recharging. No doubt our gracious Lord is saying of many of us: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." What a pity! Dead batteries are never-the-less batteries, but useless. The very best of them are no more than junk. Many of our churches are junk heaps.

We need a ministry, a leadership, of Spirit-filled, God fearing, God honoring souls who will so minister unto us the marvelous saving grace of God as to keep us conscious of the fact that we are "as a firebrand plucked out of the burning." The soul that is not fervently conscious of having received as a gift an unspeakably great salvation through an infinite sacrifice is not likely to display great zeal for the glory of his Lord.

Fervent love does not have to be told to act. It is its nature to move, to do things; and sacrificial deeds is its glory and crown. Its motto is: "Let no man seek his own, but every man another's wealth" (I Cor. 10:24). Its example is: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28). No wonder "He went about doing good." Even so will every one who truly loves go about "doing good." "Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter 1:22, 23). Such brethren will certainly do great things. "But the people that do know their God shall be strong, and do exploits." (Dan. 11:32). To "know" is to love and to love is to "do exploits."

A very prominent Baptist secretary said substantially the following to me recently: "We have gone to seed about things, institutions, programs, methods and money, but we have forgotten the one essential thing—spirituality." This is true. The New Testament puts slight stress on methods, but it does stress tremendously the message that brings salvation; and the degree of

love men are to have for God and for each man irrespective of his character or conduct. The secretary was correct. We have all but forgotten the "one thing needful."

Love is the dynamic that produces sacrificial service; and sacrificial service alone will effectually promote the kingdom of God. Why tantalize, starve, our hearts with chaff when they could be feasting on the nourishing grain? When our people have a conscious experience of being lover they will in turn love fervently and serve valiantly. This experience will only be theirs in proportion as the marvelous grace of God is ministered unto them.

Kansas City, Mo.

—BR—

## A NATIONAL RECOVERY TRACT

John C. Slemp

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"For religion is the saving experience and the church is the institution of deliverance and inspiration," writes Dr. W. O. Carver, after pointing out the church as "the least shaken of all our institutions in this hour of social earthquake and disaster." A perfect text for a national recovery tract!

Consider, in the first place, religion as the saving experience. Strange that so few of our people have come to that conclusion after the gruesome experiences of the past four years! To be sure, a prophet here and there has been courageous enough to speak out his convictions, but most of us have fallen into line with the traditional, easy American optimism that exclaims in the presence of deepest tragedy, "Everything is going to be all right!" A Pollyanna smile and, presto, everything is all right! Nonsense! Things are not all right, and they will never be all right until we have on a nationwide scale an experience of a saving religion.

A national religious experience is only a personal religious experience multiplied by the total number of the population. There are sins to be repented of in the one as in the other. There are new creations to be brought about, new ideals to be formed, new standards to be raised, new deeds to be done. And what room there is for these things in this generation!

We must repent of our rugged individualism. As a working philosophy it was good for pioneers in developing the natural resources of a new country, but it is wholly unsuited to the machine age in which we live. The rugged individualist of even a generation or two ago was quite different from the rugged individualist of today. Then he used his resources in the promotion of discovery and invention so as to lighten man's burdens and increase his efficiency; now he turns these discoveries and inventions into instruments of exploitation. We must repent of that.

Furthermore, we must repent of our doctrine of the sacredness of property right as over against human rights. Slavery is based on simply that, and the conscience of modern times denounces slavery as inherently wrong. But "involuntary servitude" is only one form of slavery! As far back as 1871, Henry Ward Beecher said, "We are in more danger today from organized money than we ever were from slavery." If that was true in 1871, how much more true is it in 1934! Money has made slaves of a few who have it, of more who seek it, and of still more who have no opportunity to earn it. The cause of it all is an underlying philosophy that property right has precedence over human rights. We must repent of that.

Once more, we must repent of our "laissez-faire" policy as a corrective for economic ills. Let it alone, we say, and industry will right itself. Are there not business and industrial cycles? Are not depressions a necessary evil that recur periodically but work out their own salvation when the lines on the chart assume their proper places? So we reason after the manner of medieval Europe, and do nothing about it. And see where we come out! "The great paradox of our times," writes Dr. Alva W. Taylor, of Vanderbilt University, "is that, in the richest

nation in history, at the very climax of its material success as a whole, there are millions poorly remunerated for their labor or without a wage altogether." We must repent of that.

With our repentance must come new creations, new ideals, new standards, new deeds. The principles of Jesus must control modern society or we perish. Men individually and collectively must be born anew. In their hearts and in their relationships there must be a new creation. The service motive must replace the profit motive; sacrifice must take the place of self-seeking; brotherhood must banish exploitation; cooperative planning must uproot forever the policy of let-it-alone.

Consider, in the second place, the church as the institution of deliverance and inspiration. An outward reformation is not enough; lasting good must come from a vital religious experience, started in individual human hearts and consummated in our national life. The church is the one indispensable institution through which this experience must be mediated. But, to quote Doctor Taylor again, "The church as an institution cannot effect those reforms required by social progress except it first expose the iniquities and evils of the old; it must rebuke, exhort, and convert its own to convictions of righteousness and change the personal attitudes of enough individuals to make a change in public opinion."

What are we going to do about it? Listen to Jesus: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." —The Challenge.

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## "RELIGIOUS EMPHASIS WEEK"

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I like the name all right, though I never heard of it before. Of course, in one sense and from one standpoint, every week should be Religious Emphasis Week, everywhere, but we can't have everything every where as it ought to be.

Where was it? It was at State Teachers College, Hattiesburg, Miss. Some wanted to call it "a revival," some a "protracted meeting," but they called it "Religious Emphasis Week," and that was a very good name for what they were undertaking to accomplish.

Let us see. They had over six hundred students in attendance, and a faculty of probably forty or more. All the faculty and practically all the students were members of some church and claimed to be Christians. They wanted to clarify the religious convictions, intensify the religious feelings and strengthen the religious purposes of the students and faculty; "a consummation devoutly to be wished."

So, they set apart a week in which two services per day would be held, one at 9:30 A. M. and one at 7:30 P. M. They selected the writer to lead the services. The crowds were wonderful. Of course, attendance was entirely voluntary, but nearly all the students and faculty attended the services. The attention was most respectful and earnest and at the close of the week it seemed to be the conviction of everybody that the meeting had been abundantly worthwhile.

If the purpose of the meeting was accomplished in the minds and hearts of 40 teachers and 600 young men and women who are preparing to teach, then surely it was a worthwhile occasion.

We speak of "Christian Colleges" and "State Colleges." State Teachers College is both. President George is a great Christian educator and his efforts are backed by a fine faculty of Christian men and women.

Thanks to the management for the wonderful privilege of speaking twice per day to that fine body of future Christian teachers during "Religious Emphasis Week." Who would not welcome such opportunities?

Gratefully,

W. T. Lowrey.

# Editorials

## THE INWARD LOOK

Last week in these columns we said that prayer looked in three directions. There is the Upward Look, the Inward Look, and the Outward Look. But only the first of these was discussed. Now we may look at the second, the Inward Look.

It may be that looking within ourselves compels us to look up to God. But it is certain that a vision of God makes us look within ourselves and enables us to see ourselves as we really are. To see God and to know Him gives us a true perspective of all things. As the Psalmist says, "In thy light shall we see light." It is certainly true that we cannot know our own littleness except in contrast with the greatness of God. We cannot know our own weakness except in the knowledge of His power; nor our own sinfulness except in the light of His holiness.

When Isaiah "saw the Lord, sitting upon a throne, high and lifted up," and heard the seraphim chant to one another, "Holy, Holy, Holy is the Lord," then he saw himself as he really was. He said, "Woe is me. I am a man of unclean lips and I dwell in the midst of a people of unclean lips." When Peter was overcome by the miraculous draught of fishes and realized that he was face to face with omnipotence and omniscience, he said, "Depart from me, O Lord, for I am a sinful man." This is why we put first the Upward Look.

Prayer is coming face to face with God. And when one really faces God, he is apt to say with Isaiah, "Who can dwell in the devouring flame?" It is one of the benefits of prayer that our hearts are searched and our lives are laid bare and naked before Him with whom we have to do. With the candle of His word, He searches our hearts, as we cry, "Search me, O Lord and know my heart; try me and know my thoughts. See if there is any evil way in me, and lead me in the way everlasting." This ought to be our experience in praying.

As a result of this there will come a genuine and proper humility. There is no approach to God except in this spirit. He rebukes the proud but gives grace to the humble. His soul hates the arrogant. There can be hardly any greater offense than the appearance of approaching God as if on a plane of equality with Him, or with a semblance of familiarity. The bowed head, the humble and contrite heart, He will not despise. It is said that hunters trap wild turkeys by putting feed in a trench that leads inside a covered pen, and when the turkeys are in the pen they straighten up and try to get out by flopping against the pen. If the silly things only knew it they could lower their heads and go out the way they came in. We will get out of many a difficulty by bowing our heads.

It is easy to see how all this leads to confession; confession of failure, of weakness, unworthiness and sinfulness. Confession of our utter helplessness, as we prostrate ourselves on our faces before Him. We must tell it all out to God, not shut it up in our hearts. The only way to get rid of it all, our indifference and hardness, is to pour it all out before Him. Acknowledge it all. He that confesseth and forsaketh his sin shall find mercy of the Lord. Many a man has come to understand and use the words of David who had sinned and for long had kept his lips sealed, but at last broke into confession and said, "When I kept silence, my bones wasted away through my groaning all the day long, for day and night thy hand was heavy upon me. My moisture was changed as with the drought of summer . . . I said I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin."

It is easy to see how this leads to personal supplication for ones self. We are conscious of our dependence and our need.

We cannot walk alone. We seek His grace for

our constant need. We learn how good He is, how near, how ready to help, how interested in everything that concerns us; how adequate He is for our every need. We learn "to carry everything to God in prayer." Nothing is too small for Him to be concerned about; nothing so big that He cannot give or manage. The minute details of our daily business and life are of concern to Him. Or He can bow the heavens and come down. The earth is moved by His step. Or the sun and moon stand still at His command. Our daily bread and our temptations are His concerns. He understands our coming in and our going out; our down-sitting and our up-rising. He ministers to us in sorrow. He makes our joys to abound.

—BR—

See article elsewhere from Dr. Cree about sailing for the Baptist World Alliance. The party of Southern Baptists goes on one of the biggest and best ships afloat, the Europa, July 21.

Westbrook Pegler writing for the New York World-Telegram said of the Kentucky races, "The patrons of both genders were many times drunker per capita this year than during prohibition times."

Miss Louise Tucker recently spoke at Ingomar on Missions. It was a great service. Miss Tucker has done missionary work in China.—Harvey Herod.

The Citizens Campaign against hard liquor shows that Senator Roberts' figures of \$2,500,000 revenue in Mississippi for the sale of 1,000,000 gallons of whiskey is all wet. The liquor would cost the state \$2,500,000. The federal tax would be \$2,000,000 and there would be only \$500,000 to pay the cost of operating the business. Where does any revenue come in?

At the eleven o'clock service at Calvary Church, Jackson, Sunday morning the congregation was greeted by the voice of their pastor, Dr. H. M. King, over radio from London. He read the Twenty-third Psalm. His familiar and distinctive voice gave his people quite a thrill. Dr. King has been given a three months' vacation.

The brewers have 40,000 square feet for display of their wares at the Century of Progress Exposition. The W. C. T. U. has a space of ten feet square. But the brewers are making protest against the display of the W. C. T. U. which is a collection of scientific facts as to the effects of alcohol.

Miss Mary D. Yarborough arrived last week to spend the summer with her parents, Rev. and Mrs. W. F. Yarborough after having spent the last two years studying at the Andover Newton Theological Seminary in Boston, Mass., Miss Yarborough received her Masters' Degree in Religious Education. She was also re-elected student secretary at Blue Mountain College in Mississippi. On her way home Miss Yarborough stopped in Gainesville, Ga., to visit her sister, Mrs. R. Q. Leavell, and attended the Student Retreat at Ridgecrest, N. C.

"When the devil was sick  
The devil a saint would be  
When the devil got well  
The devil of a saint was he."

This comes to mind when we see that the motion picture producers have asked a conference with the Catholics and others who are organizing effectively against indecent pictures. All other methods of protest failing the Catholics in this country have organized and are getting signatures everywhere of people who refuse to attend a show which is indecent or reflects on religion. The Catholics are effective in organization, and they have got the motion picture producers scared. These producers are affected by nothing but fear of loss of money. Most of the people engaged in the business are adulterers according to the scripture standard. What do they care for decency. They openly flaunt all moral standards. But the Catholics have made them sit up and take notice. Let the good work go on. And whether you sign your name to a promise or not, make sure that you lend no aid to a business which corrupts youth and destroys the home.

Pastor Frank Tripp of St. Joseph, Mo., was recently given the degree of D.D. by Mercer University in Georgia. He preached their commencement sermon.

There were 135 additions in a recent meeting at Cliff Temple Church in Dallas. At Longview there were 180 additions.

Dr. C. S. Henderson, formerly of Greenville, now pastor of Immanuel Church, Nashville, sailed June 23 for a trip to Europe and Palestine. He will attend the Alliance in Berlin.

Robert Martin of Clinton, a student in Mississippi College, was on Monday evening of this week examined by a presbytery to decide upon his fitness for the ministry, and being approved was ordained on Wednesday evening at the prayer meeting hour.

It is said that C. H. Spurgeon was never "ordained to the ministry" as most Baptist preachers are. He persistently declined ordination. All of which goes to show that it is possible to preach without having men's hands laid on. There have perhaps always been a few Baptists who regarded the laying on of hands as a sort of "ragofpopery."

The Word and Way of Missouri says editorially—that all the books recommended by Catholics in the National Conference of Jews and Christians are simply Catholic propaganda, while those recommended by the Protestants in this Conference put the soft pedal on any distinctive teaching. All this "good will" business seems to be misnamed if not actually deceptive.

If you receive a copy of the Baptist Record this week and are not a regular subscriber we invite you to join our list of readers. We need you and you need the Baptist Record in your home. Let us cooperate. If every one who subscribes for the paper at this time would send just one new subscription we could place the paper in many Baptist homes.

We publish elsewhere a communication from Dr. Jno. D. Freeman of Nashville about the Sunday School Board. In this is made mention of Dr. Van Ness' purpose to retire from the secretaryship a year hence. He will then have completed, if the Lord spares his life, 35 years of glorious service to Southern Baptists, and the kingdom of God. His length of service is probably not equaled by any southwide secretary in all our history.

A writer reporting the Northern Baptist Convention in the Baptist Record of Iowa says that when Dr. McNeill Poteat of North Carolina finished his address on "Baptists for such a time as this," the audience rose almost to a man and clapped and cheered. And then he describes the speech as "an interesting study in oratorical skill and mob reaction; but the writer has been made to wonder how long we would remain Baptists if we lost ourselves in a wild crusade for civic reform. Any other name would do just as well then. Surely Baptists for such a time as this must preach regeneration by faith in the atoning sacrifice of Jesus Christ, and the New Testament as the standard of Christian faith and practice, or pure Christian faith will be lost in the welter of confusing social and religious ideas."

—BR—

## TO SUNDAY SCHOOL SUPERINTENDENTS

Brother Superintendents, won't you write for copies of our dialogue "Light On A Great Service" and utilize it at one of your regular Sunday school sessions any time between the first of July and the first of October? Remember these three months have been designated by the Southern Baptist Convention as the time for special emphasis on the work of the Relief and Annuity Board. The use of this dialogue will be very helpful in promoting the work of ministerial relief and annuities. Our people need information and inspiration; will you not help give it to them?

Thomas J. Watts, Executive Secretary,  
The Relief and Annuity Board of the  
Southern Baptist Convention  
2002 Tower Petroleum Building,  
Dallas, Texas.

(Continued from page 1)

on the 10th of July, take time to cast about and see what character of people are voting as you vote. The right or the wrong can usually be determined in this way. This is almost always true if people have the facts.

### EVANGELIZE

We have had our county, district and state evangelistic conferences. We are now beginning our evangelistic meetings. Let us strive to make them count for more than ever. The churches need revivals. The unsaved church members need regeneration. A revival will help bring this about. Then there is more than half of our population which is unevangelized. The right kind of evangelism will do more than anything else in pushing back the border-line of darkness and sin.

We have an abundant supply of evangelistic tracts. They may be had for the asking. We are giving below the names of tracts on hand:

Excuses—An old business that has always proven a failure—By Dr. L. T. Wilson.

How Much Must I Understand?—By Dr. Geo. W. Quick.

Baptists And Their Places In The World—By Dr. Geo. W. McDaniel.

A Friendly Letter To An Honest Doubter—Dr. L. O. Dawson.

What Class Are You Traveling?—By an English Evangelist.

Why Join A Church?—By Dr. H. W. Virgin.

Bible Baptism—By Dr. W. W. Hamilton.

What We Believe—By Dr. F. H. Kerfoot.

Faith—What It Is, And Why It Means So Much—By Dr. Len G. Broughton.

Modern Scholarship And The Form of Baptism—By Dr. A. T. Robertson.

When Shall I Give My Life To Jesus?—By Dr. L. P. Leavell.

A Gold Watch Free.

The Christ-Mastered Life—By Dr. Len G. Broughton.

Will It Do Just As Well?—By James M. Shelburne.

The Whole Gospel In Three Words—By James B. Leavell.

Are You Saved Or Lost?—By Dr. L. R. Scarborough.

If You Are A Christian, Why Not A Baptist?—By Dr. W. W. Landrum.

A True Denominationalism—By Dr. E. Y. Mullins.

The New Testament Message In Baptism—By Dr. Rufus W. Weaver.

Some Baptist Whys And Wherefores—By Dr. John Jeter Hurt.

Is The Risk Worth While?—By Dr. Allen Fort.

Baptists And The Bible—By Dr. E. Y. Mullins.

How To Be The Gainer By Dying—By Dr. Wm. Lunsford.

Open Communion—By Dr. W. W. Hamilton.

The Plain Way of Salvation—By Dr. Fred D. Hale.

The Word Of God Not Bound—By Charles E. Maddy.

### HELP NEEDED

When a board elects a secretary and outlines his duties, all members of that board should support the secretary by supporting the work which he is expected to do; that is, they should support it in a financial way. As a rule, board members do vote for and support with their words the work which is outlined. Right now the Debt Paying Campaign needs the financial aid of every State Board member. Some are supporting it, but it is the duty of every Board member to rally with his means.

The Hospital is in debt and will be relieved of some of its indebtedness if the goal for the Debt Paying Campaign, \$100,000.00, can be reached. It is, therefore, the duty of every Hospital Trustee to support heartily this financial campaign with his contributions. Some few have already done so.

The Mississippi Woman's College will be one of the beneficiaries of the campaign. Several members of the Board of Trustees of this college have already shown their faith by their works, but every Board member should come forward with a liberal offering.

Blue Mountain College will be one of the recipients of funds, provided the hundred thousand dollars is raised. Some trustees of this institution have already contributed, but we need the support of every one.

Mississippi College likewise will receive funds with which to pay old local indebtedness. Some of the trustees of this institution have acknowledged their obligations by lining up to make this campaign a success. It is the duty of every member of the Board of Trustees to rally like heroic men for the support of this campaign.

Several faculty members in the three institutions have done their part, but we need the support of every member.

Then the State Convention constituency which is composed of the membership of the various churches should likewise feel their responsibility, for the churches elect the messengers who compose the Convention, and a united effort is needed now perhaps more than ever in the history of the Baptist work in Mississippi for the reason that the continuance of institutions is dependent upon financial support. The honor of the denomination is at stake, our creditors are in need of their money. The money is due, and they are calling for it almost every day.

### CHURCHES NOT BEHIND

No Governmental aid has thus far been given to churches in the denominations. Individual citizens have received aid, public schools have been assisted by the Government. Banks, insurance companies and railroads have been kept solvent through federal aid, but the churches have stood alone. They have existed on their own resources. Some of the banks which have been aided by the Government are now in possession of funds which belong to religious institutions.

The above should cause people to have more respect for churches and their officers and leaders. There is doubtless more business sense in churches than financial and other business institutions have supposed. In fact, the business principles found in the Bible are the best to be had. The Saviour taught the wisdom of counting the cost before beginning to build.

### CHURCHES SHOULD BE HONEST

People on the outside of churches as well as those within will readily agree with the heading to this article. In fact, everybody believes that it is right to be honest. But churches, and preachers above all, are expected to be honest. Dishonesty on the part of churches or preachers in the thinking of people seems to be more dishonest than among those who make no religious claim whatsoever. The Scriptures may bear this out: "If the light that is in thee be darkness, how great is that darkness." A church is supposed to be a lighthouse, and it is under obligation to let its light shine for the benefit of those who are not in the churches. Are churches ever dishonest? Let us note two ways in which some churches are not honest:

1. We will mention first the attitude of churches towards money contributed by its membership. We have known churches which would say to the membership before pledges were made that the contributions would be divided on a certain percentage basis. The members made their contributions with that understanding. Later on the officials of the churches found that in order to meet certain local obligations they would have to obtain funds from some source other than the percentage allocated to local church work. In one instance a church changed its percentage of distribution, giving less to denominational work, notwithstanding the promise that was made to the membership, in order to increase the percentage to local work so that local obligations might be paid. The of-

ficials of the church failed to keep faith with the membership. In the affairs of the state and national government, such course would have constituted a breach of promise, and would have subjected those in charge to censure and disqualification for holding office.

2. The second example of dishonesty is to be found in those churches which promise their pastors a specified amount for services rendered. The case of one preacher who is now physically infirm, not able to preach, in need of medical aid, an object of charity, has just come to the writer's attention. From 1925-32 their remains in unpaid promises to this preacher the sum of \$3,200.00. He wore out his cars, traveled 3,500 miles in carrying people to the hospital for treatment and in conducting funerals, all at his own expense. Now he is an object of charity, is penniless and humiliated, still wanting to preach, having preached twenty-five years, but is unable to preach, unable to pay for medical and hospital treatment, and is at the mercy of the world.

Until churches are willing to be true and honest in every particular, they will never wield the proper influence. The world is looking on to see whether or not churches are true to their claims.

—BR—

June 28, 1934 is the last issue in this month. Please send us your renewal so that you will not miss an issue of The Baptist Record.

Brownlow Hastings preached his first sermon recently in the pulpit of his father, L. T. Hastings at Monroe, La.

Pastor R. L. Wallace and wife of Raymond had a pleasant and profitable stay at Lake Arthur, La., where he was one of the speakers on the Assembly program.

Pastor Chas. O. Cook and the Hernando Church began their revival meeting Sunday with good outlook. In the past ten months 45 have been added to the church, about 30 of them by baptism. The pastor is preaching and Mr. Steve Heather is in charge of the music. This is his second engagement with them and the pastor commends him most highly, as a good choir leader, splendid soloist and one of the best workers with young people. He may be addressed at Hernando.

—BR—

### MOMENTOUS DAYS FOR S. S. BOARD

By John D. Freeman,  
Recording Secretary

—O—

The annual meeting of the Baptist Sunday School Board was held in Nashville, June 6, with practically all members present. Dr. W. F. Powell was re-elected president, and the writer of these lines was elected Recording Secretary with the added duty of acting as publicity agent for the Board.

Secretary I. J. Van Ness was unanimously re-elected, and accepted with the understanding that at the close of the year (ending June 1935) his retirement would become effective. This will end thirty-five years of service with the Board, eighteen of them as Executive Secretary-Treasurer. A committee of five men, three state members and two local members, was authorized to bring to the Board at a future meeting nomination for his successor.

### Financial Affairs

There is a remarkable improvement in finances as compared with the previous year, due in a large measure to the economies effected under the able administration of Dr. J. T. McGlothlin, Business Manager. In spite of a reduction in the price of the quarterlies, in spite of the ten per cent discount allowed for cash orders, and in spite of the large amount of accounts that had to be charged off because of the inability of churches to pay them, the Board showed a big reduction in its liabilities.

The new printing contract is responsible for much of the savings, although the coming of federal intervention in private business made it impossible for all the benefits of the new contract to be received. The careful investigations

(Continued on page 7)

# ESAU—THE MAN WHO COULD NOT WAIT

Dr. E. K. Cox

A pair of twins is always interesting. Some twins are just alike, and afford endless diversion for friends and neighbors as they try to distinguish one from the other. Yet twins are more interesting when they are utterly unlike.

The pair that came to the home of Isaac and Rebekah were just about as different as it was possible for two babies to be. You would never have known from their appearance or manner of life that they were even remotely related. One of them was ruddy of face grew up into a burly bearded man with red hairy hands and arms; the other pale, quiet, with practically hairless body and hands, just about as unlike as two boys could be.

At first Esau was the favorite with those who watched him, a sturdy, fresh looking, high-colored youngster who threw himself with such unusual zest into everything. He looked so much stronger and more vigorous than his retiring and less robust brother. However those who noticed closely learned that Esau always played the best game at the beginning, was soon ready to quit and that Jacob often won for the simple reason that he did not know how to quit.

Esau was certainly a fine looking fellow as he strode out in the morning bow in hand with his quiver of arrows swung over his shoulder, looking like a veritable young Nimrod. No wonder the quiet Isaac gloried in the lusty manhood of his first born, he was so much the opposite of all that his father had been. I am sure that all the neighbors said: "What a difference! Isn't it a pity that Jacob is not a fine looking fellow like Esau?" As they grew older the dissimilarity became more apparent. The quiet Jacob stayed about the home helping his mother, and day-dreaming concerning the future. His mother soon noticed that when something called for time and patience that job was always left for Jacob. He did most of the drudgery while Esau went hunting with fellows of his kind. Jacob did not care much for hunting, it looked to him like a waste of time, and Jacob had some big ideas in that head of his. Jacob did not have a high quality of moral standards, but he did know that nothing worthwhile ever came without long working and waiting; and Jacob was willing to wait. Right here was where Esau failed, he had no long look on life, he failed to learn that the best things do not fall into the laps of those who are always in a hurry. The privileges of the first born belonged to him, but they meant little, he wanted his right now, and what was an old birthright which could not be his while his father lived? Yet the future blessings and advantages of that birthright kept Jacob awake of nights. He wanted the covenant blessings, and reasoned that as Esau did not care for those things he had just as well have them. Jacob is by no means to be justified in the way he went about it, but he could appreciate the worth of the birthright and right well he knew the weaknesses of Esau. The Bible story is short and there was more than appears in the record. Esau, careless, ease-loving, seeking that which would give pleasure in the present—Jacob, looking down the years and biding his time.

Esau came in from a long hunt one day empty handed, tired and hungry. Jacob had been looking for just such an occasion, and he was ready. When Esau came into the tent Jacob was stirring the red pottage in the pot. He had prepared that pottage with great care; it was going to be the most expensive pottage Esau ever ate. How good it smelled! "Jacob give me some of that, I am starving to death." Now Jacob knew that was not true but it was no time to argue with Esau. I do not think Jacob answered at first, but just kept stirring the pot and letting the tent fill with savory odor. "Please give me something to eat, I am going to die if I do not get it, you have no idea how hungry I am. I chased that old deer all day, and could not get within bowshot. You surely won't let me

die for want of a little pottage." We may be sure that after the eastern fashion Jacob had to bargain a little. "What will you give me brother?" "Just anything" said Esau, "can't you see I am almost dead?" Jacob waited a little before he answered, while he lifted the lid of the vessel, and the nostrils of Esau twitched and his mouth fairly watered. "Will you sell me your birthright?" said Jacob, looking meanwhile into the fire. Esau caught his breath, this was more than he had bargained for. But what did the old birthright mean? He was going to die if he did not get that pottage. A full stomach meant more to him at the moment, than a fortune in the years to come. Yet he did not answer right away, and Jacob lifted the lid and stirred the red pottage again. "All right," said Esau, "but hurry, I am awfully hungry." Jacob did not hurry, he meant to have that birthright, and there was no need of making any mistakes. He appreciated to the full what it meant, and poor Esau did not, and worst of all could not. The very deliberation of Jacob only fanned the fire of impatience in Esau and made him more intensely eager. Jacob repeated the formula of a binding contract and asked Esau to swear to it. I think Esau hesitated a moment right there, but the breeze coming through the tent brought to his nose the aroma of the pot, and the die was cast. After the manner of the times he repeated the solemn oath that bound the contract. Jacob smiled to himself and poured the red pottage into the earthen dish while Esau watched and licked his chops. How good that pottage tasted, how Esau guzzled it down and smacked his lips. In a little while the meal was over and Esau wiped his mouth and walked out, a full belly—but no birthright.

The pottage was there right now, and Esau was hungry, and the birthright belonged to the future. Of course when the time came Esau would want the birthright mighty badly, but that did not trouble him now, and like a full fed animal he stalked away. Esau was in no danger of dying, strong men don't die from hunger that easily; the trouble was that Esau was not willing to wait, and waiting is one of the finest arts the world knows anything about. He was a representative of those who live to the flesh; the body clamors for the gratification of its desires right now. It knows no time save the present. Patience is an unknown word to fleshly appetites and calls for qualities to which the animal is a stranger. Patience is a human trait and the word belongs to the vocabulary of the rational and spiritual.

Some folk wonder why God chose Jacob,—well I do not know so much about the secrets of predestination as some people seem to, but to any one who knows what makes men, the reason is not hard to see. God's promises are for the future, the best things do not belong to the here and now. Objects of the rarest worth are the product of patient toil and steadfast devotion to some lofty objective. The man who has the far look, who peers through the telescope of faith and hope is the man for whom God is looking. All the Esaus in the world, never builded a city, nor established a country, never wrote a book, never painted a great picture, nor lifted the world one inch toward God. Those who do things worthwhile in the world, are those who know how to toil through hard and seemingly fruitless days, who mix their mortar with sweat, and their bread with tears as they wait.

The wasted lives of earth are the Esau lives, the lives of those who want all they are going to get right now. In this habit of life we see the germ of the long list of crimes that curse the earth. What is theft, but the act of the fellow who cannot wait? He knows that real gain comes as the wage of toil and patience, but he is in a hurry and cannot wait. All crooked and fraudulent business is born of the same ancestry. "I cannot wait, I am at the point to die," and birthright of honor and honest dealing is bartered for the red pottage of the present. Poor Esau! The time came when he wanted the birthright very much, when he sought it, "earnestly with

tears, but the man who cannot wait, and will not wait, must wait, and will wait forever for the things which he has lost.

The picture of Esau as he went out broken-hearted from the presence of blind old Isaac is a picture of what comes to all men who traffic the birthright of better things in the future for the gratification of the moment. In one of the finest pictures that master artist ever drew, old John Bunyan tells the story of that company. "Moreover I saw in my dream that the interpreter took him by the hand and led him into a little room where sat two little children each in his chair. The name of the oldest was Passion and the name of the other was Patience. Passion seemed to be very much discontented—but Patience was very quiet.—Then I saw one come to Passion and brought him a bag of treasure and poured it out at his feet; the which he took and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a little while and he had lavished all away and nothing was left but rags." Old John knew a lot about human nature and how the battle of life is won. The Esaus trade the prospects of the future for the red pottage of the here and now, and have only rags when all is over.

Poor Benedict Arnold was a member of the Esau family, brilliant, brave and beloved, he could not wait. The struggle for liberty was too long, and the honors seemed too far away; the rewards of patriotism did not travel fast enough. So he sold the birthright of honor for the sodden pottage of British gold and won only the scorn of those who bought him. The tribe of Esau is one of the largest in all the world, the most noted of all is possibly Judas Iscariot who sold his Lord and sent his name down the centuries as a synonym of all that is false in faith and treacherous in friendship. Many of them do not mean to be wicked and waste all that is worthwhile, but somehow they cannot wait. Most of the defaulters and the sensualists of history have belonged to this class. The bright boys who started well, and then through love of ease and the lure of the flesh have failed to realize life's heavenly vision, have been of the clan of Esau. Poor Esau is one of the pitiable characters of the old book, not big enough to make a tragedy, just poor miserable failure, for the simple reason that he could not wait. Mark Antony might have gone down in history instead of Caesar, if he had known how to wait and say "wait" to the call of the lusty flesh, "honor and the empire are first," but the smiles and embraces of Cleopatra belonged to the present and "drunk with her caresses" he "madly threw a world away." Waiting is not an easy task, sometimes the hardest thing in the world is just to wait, wait to the right time, God's time the fitting time. In this thing lies the force of the temptation of our Lord. He was tempted to win the things for which He came without all the long weary wait, without the bitter hours of Gethsemane and Calvary, and without the age-long struggle through which He has waited to see the "travail of His soul." Yes, waiting is manful work, and the Esaus are not the strong men of earth. Not very many folk are big enough to wait while the other fellow who has gone the short way, the easy way, slips in so easily. To have some things just within our grasp and turn our back upon them just because of the greater value of the thing which comes with the long years of waiting is so hard, many, many times. Our Lord is the champion waiter of all time. He met the full force of all the temptation that comes to the Esaus of life; just a little stoop, only a bit of compromise and there would be no need for the bitter agony and the bloody sweat; but Jesus was willing to wait; so He chose the hard way, the long way, the slow way, and He is still waiting. The Kingdom is coming slowly, ah, so slowly it seems, but He is waiting and the glory and many diademed victory will come to the Lord who waits "expecting till His enemies be made His footstool."

The Esaus all start well, then seem to be getting all that is best; they dazzle us with their

lusty strength, and embarrass us with the trophies of their skill; yet they miss the best of life, and the rarest treasures and greatest victories are not for them because—they cannot wait.

Think of the waiting and the working of Adoniram Judson in Burmah. The years have slipped by till they number seven, and not one convert for all the months of toil. How is it Judson? "Bright as the promises of God." There is a waiter for you, one who could work and wait and sing the while. "Morrison, what are you doing?" They will not even let you into China?" "O I am translating the Bible into Chinese, somebody will get in some day and he will need what I am doing." The years have flown, and Burmah is dotted with churches, and China has her thousands of missionaries, and counts her converts by the millions. All this because these men of God knew how to wait. The Esaus are the yoke wearers of the world, they will always have to serve the Jacobs, for the reward and the victory come to those who have learned in the truest sense the real lesson of how to wait.

"Be strong!  
We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift,  
Shun not the struggle, face it, 'tis God's gift.  
Be strong!  
Say not the days are evil—who's to blame?  
And fold the hands and acquiesce—Oh shame!  
Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long,  
Faint not, fight on, tomorrow comes the song."

#### THIS AND THAT

By M. E. Dodd, President  
Southern Baptist Convention

I sincerely hope many of our Southern Baptist people will attend the Baptist World Congress in Berlin, August 4th to 10th. Those who go on the line of the North German Lloyd, as recommended by the Convention Committee on Transportation, will sail from New York on the "Europa" on July 25.

A letter from Ambassador William E. Dodd in Berlin says, "I received your letter of March 24 after my return to my post here May 18. A meeting of the general Baptist Congress here next August will probably be an interesting moment for all of us. I have heard from officials here that every privilege and freedom granted elsewhere will be granted here."

I see no reasons why any of us should have any fears about going to Berlin. There has been some unwise, unfair anti-German propaganda which most of us should know how to discount.

Southern Baptists in the largest possible numbers could give great help and hope to their 70,000 Baptist brethren in Germany and to others from all parts of the world.

I shall hope to see many of our Southern Baptist people in Berlin.

Our Southern Baptist Convention sessions in Fort Worth demonstrate at least five things:

1. That Southern Baptists are united in spirit, forward looking in vision, and intend to go on with all their work.

2. That Southern Baptists believe in the faith once for all delivered to the saints as recorded in the New Testament and intend to stand by it.

3. That Southern Baptists are evangelical and evangelistic at heart and consider their major task to be that of winning souls.

4. That Southern Baptists are missionary in spirit and want to carry out the commission of our Lord and Saviour Jesus Christ. This was evidenced by the two greatest missionary sessions the Convention has held in years and the enthusiasm with which new missionaries were set apart and sent out.

5. That Southern Baptists are honest and intend to pay their debts just as fast as possible. This was evidenced by the ovation given to the Hundred Thousand Club movement when presented by Dr. Frank Tripp.

We shall be looking forward to a still bigger and better meeting of the Convention in Memphis, May 17, 1935.

The annual meeting of our Executive Committee meeting in Nashville on June 13 was constructive, cooperative and forward looking.

Carrying out my purpose to visit all the boards, institutions, and agencies of the Southern Baptist Convention I was privileged to meet with the Executive Committee of the Brotherhood, Dr. J. T. Henderson, Secretary, Mr. J. H. Anderson, Chairman, in Knoxville on Thursday, June 14th. These godly, consecrated business men give much time, thought and money to our beloved denominational work. Dr. Henderson has rendered a noble service during the quarter of a century of his official relationship to the men's movement. He has done it almost single handed, however. The Advisory Committee of Ministers was present. I greatly enjoyed this fellowship and am indebted to Drs. Henderson and Brown for special courtesies.

There are tremendous, even untold possibilities in this Brotherhood work. If the denomination will only give the Brotherhood movement sufficient support to enable them to definitely organize throughout the South and to put their Brotherhoods on an equal footing with the B. Y. P. U.'s, for our young people, and the Woman's Missionary Society for the women, in the matter of weekly meetings, programs, forms of activity, etc., there is no end to what they can accomplish.

Every church, however small, or large has MEN, WOMEN and YOUNG PEOPLE. When these three groups are well organized and functioning as church auxiliaries all the work prospers. There should be coordination, correlation and cooperation between them all. The Auxiliaries do not overlap on the Sunday school classes. The Auxiliaries and the Sunday school are different in constituency, activities and in aim.

Let us encourage these men. God bless them!

(Continued from page 5)

by Dr. McGlothlin, while chairman of the Survey Committee, and his able administration as Business Manager, greatly reduced the overhead expenses of the Board.

#### Important Steps

The most important actions of the Board at this meeting may be summarized as follows:

1. A sinking fund was authorized to be set up for the purpose of protecting the business against seasonable slumps and to absorb losses incurred because of the failure of customers to pay in full their accounts.

2. Text Book Commission was continued and instructed to "work out with the Educational Secretary (Dr. Burroughs), the secretary of the Baptist Training Union, (Mr. J. E. Lambdin), and the Book Committee of the Board, a unified, comprehensive and cooperative series of study courses" and submit the same for the approval of the Board.

3. An interesting discussion was had in connection with the report on Book Stores, and Secretary Van Ness, together with Mr. George Card, Manager of the Book Stores, assured the Board that they were seeking to safeguard the denomination against books that are hurtful in their teachings.

4. A special committee, called for by Secretary Van Ness, was appointed to work out a "Credit System" to govern the Board in its business dealings with churches and individuals who wish to make credit purchases. In view of the large losses during the past year, this was considered a vital move.

5. A Southwide Sunday School Conference, to be held during January, 1935, was authorized.

6. The name of the B. Y. P. U. Department was, upon recommendation of Secretary J. E. Lambdin, changed to "Baptist Training Union." This step was taken because of the growing size of the Adult Union movement. Henceforth church-

es will be asked to have, instead of the general B. Y. P. U. organization, a Baptist Training Union. The aim of the organization will remain the same, and the only changes in literature will be those growing out of the change in name.

7. A committee of three was appointed to make a study of the free tracts of the Board and to bring recommendations as to eliminations, combinations, and also as to new tracts that are needed. The work of the Board in furnishing this free literature is tremendous and far-reaching in its effects. A growing demand for more concise and definite doctrinal tracts, led the Board to take this step.

8. The ten per cent discount on cash orders was continued for another year, and churches were urged to avail themselves of the saving by sending cash with orders for all literature.

9. The work of Dr. McGlothlin as Business Manager was heartily approved by special resolution and he was assured of the support of the Board in the further task of effecting economies in the affairs of the institution. A committee was appointed to work with him in perfecting the business system of the Board.

10. The work of the Survey Committee was praised by members of the Board and it was continued by unanimous vote. No Board was ever served by a more faithful and fearless committee than this. Dr. McGlothlin was its first chairman, and since he was elected Business Manager, Dr. J. W. Graham of Illinois has been Chairman.

11. A special committee was appointed to work with the Business Manager in setting up a schedule of rates to govern employees in their expense accounts, especially those to be allowed when private conveyances are used instead of the public means of transportation.

#### Tragedy

The Board held this important and far-reaching meeting on Monday. Dr. McGlothlin was present throughout the day and rendered valuable service by furnishing at a moment's notice such information as was needed by committees of the Board. Saturday morning following, he was in his office until noon, although he had complained the evening before of not feeling well. Saturday evening at 6:30 his great heart stopped and he slipped quietly into the beyond, while resting his head in the arms of a noble layman of Anniston, Alabama, whom he had baptized while pastor in that city.

His death was a severe blow to the Sunday School Board. He had taken over the business management of the institution and wrought many changes which he alone knew thoroughly. Had it been a secular institution, his death would have caused a slump in the price of its marketable paper. Being a Baptist institution, there was only grave anxiety about his successor and deep grief over his death. The Board was called in extraordinary session June 12th. Secretary Van Ness was authorized to take over the affairs of his office until a successor could be secured, and a committee was appointed to bring nomination to the Board.

God's ways are ways of mystery. Dr. McGlothlin came to us, overcame some big obstacles in his work, slowly won his place with the Board and in the affections of the employees, purchased a lovely home for himself and wife where they could live in comfort to the end of their journey. Then hardly had he settled down to his great work and to the enjoyment of his home when the death messenger came.

A native of Tennessee, from which he had been separated so many years, it was fitting that his body should have its resting place in Tennessee soil. He was buried June 11th in Woodlawn Cemetery, Nashville, his pastor, Dr. W. F. Powell, conducting the funeral service, his colleagues, heads of departments, acting as pall bearers, and the members of the Board acting as honorary pall bearers. Only a few days more than one year intervened between his death and the tragic death of his noble brother, Dr. W. J. McGlothlin, Southern Baptists are poorer indeed because of the loss of these great men.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young Peoples Leader—Miss Edwina Robinson  
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## OUR PRAYER CALENDAR

### 29—FRIDAY

For Mary Shepard, Margaret Fund student from Brazil.

A woman that feareth Jehovah she shall be praised.—Prov. 31:30.

### 30—SATURDAY

For John Crocker, Margaret Fund student from China.

Hereby we know that we know Him if we keep His commandments.—I John 2:3.

### 1—SUNDAY

Pray that Christian citizenship may prevail in our country.

Our citizenship is in Heaven.—Phil 3:20.

### 2—MONDAY

Pray for Miss Christine Garnett, missionary to Cuba.

Thou are my help and deliverer.—Psa. 40:17.

### 3—TUESDAY

For Misses Irene Jeffers and Mary Demarest (on furlough), educational work, Yangchow, China.

When thou liest down thou shall not be afraid.—Prov. 3:24.

### 4—WEDNESDAY

For Rev. and Mrs. L. O. Engelman, educational work, Toluca, Mexico.

I have given you an example.—John 13:14.

### 5—THURSDAY

For Misses Mollie McMinn, evangelistic work, and Pearl Johnson, girls' school, Wuchow, China.

The God of hope fill you with all joy.

—Rom. 15:13.

—o—

## MESSAGE OF OUR W. M. U. PRESIDENT, MRS. F. W. ARMSTRONG, TO W. M. U. CONVENTION, AUXILIARY SOUTHERN BAPTIST CONVENTION A ROYAL DIADEM

In Isaiah 62:3 occur these words: "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." On this occasion when our hymn for the year and our program theme focus attention on the exalted purpose to crown Him Lord of all we are justified in the application of these words of the prophet to the life and work of Woman's Missionary Union. Because the mission of the church is primarily to advance the Kingdom of God to the ends of the earth and because this organization has no other ideal or purpose the fervent prophetic desire of this man of God for the church is here used as a basis to search for the truth to know if verily it can be assuredly may be said of Woman's Missionary Union "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God."

There are certain historic associations which give to this meeting peculiar and particular interest and significance. Forty-four years ago the W. M. U. met in Fort Worth in its second annual session. Shall we try for a moment to lift the veil that hides from our eyes the past? Miss McIntosh of South Carolina, the president, in her introductory remarks said: "To many of us the journey has been a long and fatiguing one, but that is over now, and we may think only of the pleasure it gives us to meet our Texas sisters on their native soil and to extend to them our good wishes and an assurance of our prayers. God bless them one and all and greatly multiply their number and strength that they may the more speedily cultivate and possess the vast territory committed to their trust." The Union being limited in its voting delegation to three

from a state the record shows only thirty-six delegates, including two officers, five vice-presidents and twenty-nine additional representatives from twelve states. It is reasonable to suppose the visitors outside the hostess state were very few. Since such grave difficulties attended a meeting of women in that day we are led to appreciate the more the zeal and devotion of those pioneers in the life of W. M. U. among whom are noted names of many revered in Southern Baptist life, one being Mrs. Fannie B. Davis, that gifted and indomitable Texas pioneer. The body today taxing the capacity of a great building is striking evidence of the progress of American civilization during these forty-four years and testimony not only of the power of missionary interest to enlist great numbers of people but also of the reward of marked devotion to the ideals and interests which gave birth to this organization.

A review of the reports from the states made that year indicate that there were 1,469 societies including children's bands, while the total reported gifts to all mission objects was \$49,166.78. In this as in many early meetings the "Question Box" provoked much interest. In it were many questions live and pertinent in the life of our Union to this day: Should every woman take an active part in missionary literature a successful way of sustaining an interest in missions? How can we secure an interest among societies who never solicit information? How can we best impress upon societies the necessity of reporting? What shall be done with members who forget the day of the monthly meeting? What kind of talent is indispensable for the leader of a society? Should mission bands be organized for boys and young men? How shall we best develop the spiritual side of mission work?

An event of real significance in this memorable meeting was the change in name from Woman's Missionary Societies auxiliary to the Southern Baptist Convention. We are reminded of the fact that each step culminating in the Southwide organization was taken most cautiously. The first constitution provided that amendments might be proposed by the states and it appears that to this meeting Arkansas, Georgia and Mississippi brought suggestions of changes. A relatively large committee thoroughly representative brought the recommendations which made only two changes, one increasing the representation from each state to four and the other so deeply significant, the change in name to Woman's Missionary Union. Miss Annie Armstrong in her report said (we are reminded that it was but the second annual session): "Continuance in a work which is for God's glory and man's highest good brings with each year a deepening sense of divine approval and fulfilled promise of assistance, with a constant strengthening of faith for an untried future." No doubt this sense of divine approval and strength of faith together with a growing consciousness of the real nature of the organization, its function and perhaps even a prophetic vision of its future, no doubt all these elements entered into this action that thenceforth the organization of Southern Baptist women has been called not Woman's Missionary Societies indicative of scattered organizations but Woman's Missionary Union a great united force grown from the 1,469 societies of that year 1890 to 33,678 today. It is most evident that, to revert to the words of Miss McIntosh, God has multiplied the number and strength of our Texas sisters. That they

have cultivated and possessed the vast empire is evidenced by the Baptist strength within the borders of this great state. We felicitate them upon the energy and devotion which has characterized their labor of love these years while we rejoice greatly that like comparisons in other states reveal corresponding growth and progress. This great and inspiring company, indicating as it does something of the life abundant of Woman's Missionary Union, may justly be interpreted as an evidence that indeed this great organization is as "a crown of glory in the hand of the Lord, a royal diadem in the hand of God."

Historic associations invariably invite consideration of the elements that have contributed to growth and development. They provide an incentive to renewed devotion to the ideals and service which made worthy history. Such an hour is this in the life of Woman's Missionary Union auxiliary to the Southern Baptist Convention. This historic occasion offers opportunity for re-defining its purpose, for re-expressing its life motives. We should regard it as a matter of great import that the expressed purpose of this organization has remained unchanged through the forty-six years of its existence: "Desirous of stimulating a missionary spirit and the grace of giving among the women and children of the churches and aiding in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention." Its purpose is defined as missionary. It was called then as today auxiliary to the S. B. C. A frequent re-interpretation of this word "auxiliary" in the light of the activities of all the years serves to keep clear the primary function of our Union. Simply expressed in the light of effort, experience and its own context in its constitution it means helper to the S. B. C. in the fields of promotion of missions. Whatever may be the Christian activities of its members in varied fields the W. M. U. has sought to guard this primary purpose in all of its plans and program. Now and then there may have been misunderstandings or even criticism that the Union has refused to express itself on certain issues, seemingly vitally Christian, or to engage in the promotion of activities undeniably Christian, but entirely outside the Union's distinct field. It has deemed it far better to bear misunderstanding and criticism than to deviate from its one purpose, the promotion of missions. The wisdom of its course is demonstrated in the signal growth and evident blessing which have attended its devotion to this one ideal and purpose, promotion of the mission interests of the Southern Baptist Convention of which it is an integral part. We do well to remind ourselves that it was deep concern for foreign, and then for home missions which gave to Southern Baptist women the urge to unite in state societies; that the Southwide organization was the outgrowth of the realization that more women could be enlisted, that the young people could the better be trained and developed in missionary interest, and that the cause of missions could really be advanced by such uniting. It is our earnest conviction that the glory of the W. M. U. lies in its persistent devotion to this one ideal and purpose, that its highest usefulness within the denominational life and its future growth are inseparably bound to this utter singleness of purpose. Forty-six years ago when W. M. U. began, the organization of Southern Baptist life was comparatively simple. Advancing civilization has imposed multitudinous complications on all phases of social life.

(To be continued)

# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

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Our Advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, Room 2324, 651 Fifth Ave.,  
New York, N. Y.; Franklin E. Wales, 6th  
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## East Mississippi Department

By R. L. BRELAND

The North-Central Baptist Bible  
Study Assembly held an interest-  
ing meeting with the Pleasant Hill  
Baptist Church, Calhoun County, on  
Monday, June 18th. The attendance  
among the preacher-brethren was  
better than usual. Also the laymen  
and local people turned out in good-  
ly numbers. Practically all on the  
program were present.

The song services were led by  
Bro. Moore Denton and Mesdames  
Doolittle and Hood served as pian-  
ists. After the usual hour spent in  
sermon outlines, the writer preached,  
using Psalms 3:8 as his text:  
"Salvation belongeth unto the  
Lord." The noon hour was one  
pleasantly spent socially, and the  
good women had prepared a most  
bountiful and tasteful dinner which  
all enjoyed to the fullest.

The afternoon was taken up in  
discussing the book of John, 11 to  
21 chapters. Rev. R. B. Patterson  
delivered a splendid address on the  
present liquor situation, and all  
present stood and expressed them-  
selves as being against the hard  
liquor bill. An offering was made  
to help bear the expenses of the  
campaign against the bill.

The pastors present were J. W.  
Hicks, Hix McPhail, W. L. Bridges,  
Jesse Dorrah, Joel Dorrah, J. M.  
Spikes, J. H. Hooks, W. W. Simp-  
son, E. R. Henderson, R. W. Lewis,  
J. F. Hartley, L. J. Crumby, E. E.  
Luneford, Harvey Gray, C. H.  
Dobbs. Deacon G. E. Henley of  
Coffeetown was present, and the  
Doolittle family as usual. This was  
one of our best attended meetings.

It was decided to continue the  
meetings through the summer  
months, and the meeting in July  
will be held with Derma Baptist  
Church, Calhoun County. Brother  
John Taylor was elected vice-chair-  
man as the chairman will likely not  
be able to be present during the  
summer, being engaged in revival  
meetings. A vote of thanks was

given the ladies of the community  
for their gracious hospitality. It  
was thought to be one of the best  
assembly meetings we have had.

Rev. Cooper Hartley, a young  
son of Rev. J. F. Hartley of Cal-  
houn County, is a licensed preacher  
of promise. He attended Mississip-  
pi College one session but his third  
year was spent in the University.

The writer was delighted to see  
Rev. C. H. Dobbs of Mathiston at  
the assembly meeting. He and his  
good wife and family are among his  
dearest friends. He was their pas-  
tor for eight years at Mathiston  
and they were his faithful helpers.  
Blessings upon them.

Yalobusha County lost another  
splendid Christian woman last week  
when Mrs. Rebecca Lagrone Pat-  
ton died. She lived in the Sylva  
Rena community with her daugh-  
ter. She was nearly 82 years old.  
She was the daughter of a leading  
Methodist minister of north Mis-  
sissippi who did valiant service  
many years ago. Rev. Mike La-  
grone. Her body was buried in the  
Sylva Rena Cemetery, the writer  
officiating. She has seven children  
living (her husband died many years  
ago) with whom we sympathize.

The meeting at Coffeetown has  
started off well. Dr. H. L. Martin  
of Senatobia is doing the preaching  
in a fine way. Good crowds and  
good interest, and we are praying  
for a good meeting. Details will be  
given next week.

Pastor D. I. Young of Eden  
writes: "We had a good meeting  
at Belen, ten additions and good  
crowds." The writer is to be with  
Pastor Young in a meeting begin-  
ning the first Sunday in July at  
Eden.

Miss Elsie Kincade represented  
the Coffeetown B. Y. P. U.'s at the  
Clarkdale District meeting last  
week. She entered the contest of  
speakers. Our meeting was in  
progress, hence no more could at-  
tend.

Well, the hard liquor fight is on.  
I notice that Calhoun County, led  
by Senator Sam Smith, has an-  
nounced speaking dates in every  
part of the county. Yalobusha  
County hopes to have the announce-  
ment made by next week. We want  
to cover the county "like the dew"  
and let the people know just what  
an evil they will vote upon them-  
selves if the May Roberts' bill is  
adopted. It is a time when all moral  
people should rally to defeat this  
iniquitous bill that is trying to be  
palmed off on us by the whiskey  
barons and those who want to get  
rich at the expense of the poor un-  
fortunates who are weak enough  
to drink their stuff. Bury it be-  
neath an avalanche of votes.

## SUNDAY SCHOOL ATTENDANCE JUNE 24, 1934

Jackson, First Church	729
Jackson, Calvary Church	846
Jackson, Grif. Mem. Church	485
Jackson, Davis Mem. Church	375
Jackson, Parkway Church	188
Jackson, Northside Church	87
Meridian, First Church	678
Columbus, First Church	572
Laurel, First Church	458
Laurel, West Laurel Church	453
Laurel, 2nd Ave. Church	280

Laurel, Wausau Church	45
Ocean Springs Baptist Ch.	101
Hattiesburg, First Church	640

B.Y.P.U. ATTENDANCE JUNE 24	
Jackson, First Church	94
Jackson, Grif. Mem. Church	160
Jackson, Davis Mem. Church	204
Jackson, Northside Church	24
Columbus, First Church	115
West Point, First Church	122
Ocean Springs Baptist Ch.	34
Skene Baptist Church	61

## THE NEW (1934) HANDBOOK

Our new (1934) Handbook is on  
the way! We expect it from the  
press by July 12—three months  
earlier than heretofore. also we  
expect it to be the best Handbook  
yet published.

To begin with, it has, in Part II,  
the most thorough-going analysis  
and presentation of Southern Bap-  
tist work ever published in one  
volume. Then, in Part I, it has an  
informing and challenging setting  
forth of the Brotherhood movement  
of the South—a phase of our work  
which has never been given a full  
and proper hearing before Southern  
Baptists.

In addition to both these fea-  
tures, however, the new (1934)  
Handbook has several special ar-  
ticles, any one of which is worth  
the 50 cents we charge for the  
Handbook. Doctor Dodd's presi-  
dential address, for example, is  
given in full in this Handbook; al-  
so the author's own address on  
"One Hundred Years of Baptist  
Progress" will be found there; also  
a good sketch of Doctor Van Ness'  
thirty-four years of wonderful ser-  
vice with the Sunday School Board;  
and many other special items.

Because we are bring out the  
Handbook in the early days in July  
we are dressing it in patriotic col-  
ors. As heretofore, the Handbook  
will sell for 50 cents per copy at  
all our state book stores. Order  
your new Handbook now.

## BAPTIST WORLD ALLIANCE S. S. EUPORA, OFFICIAL SHIP Arch C. Cree, Secretary. S. B. C. Transportation Committee

The Southern Baptist official  
party to the Baptist World Alliance  
led by President M. E. Dodd, will  
sail for Berlin, Germany, on the  
record-breaking, deluxe, ocean ex-  
press liner, S. S. EUPORA, on July  
21st. This ship affords great ad-  
vantages to our Baptist people.

First, it reduces by four days the  
ocean voyage and the party, al-  
though sailing four days later,  
reaches Southampton, England, on  
the same day they would have  
landed from the BERLIN. This af-  
fords the party the opportunity of  
an interesting and scenic three-day  
extension trip through England to  
London and on to Berlin in record  
time for the opening of the Alliance.  
Write to Mr. Walter Ward, North  
German Lloyd, 68 Broad Street,  
Atlanta, Georgia, for full informa-  
tion.

Secondly, the change is a great  
advantage to our pastors and  
churches, since it permits the pas-  
tors to be in their pulpits another  
Sunday before leaving for the Alli-



Quick, Safe Relief  
For Eyes Irritated  
By Exposure To  
Sun, Wind and Dust  
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

ance. It also affords the busy busi-  
ness man four much needed days  
for his affairs.

Thirdly, it gives the official par-  
ty the pleasure of traveling on the  
grandest ship on the ocean. Talk  
about "floating palaces," the EU-  
ROPA is the acme of ship construc-  
tion, convenience, and comfort —  
the last word in "floating palaces."  
The Student Tourist Class on this  
great steamer is superior to the  
regular cabin class on most ocean  
liners. The difference in accommo-  
dations is worth many times the  
small difference in the rate. The  
appointments in Tourist Class are  
positively palatial. I crossed on the  
S. S. EUROPA in 1931 and I am  
planning to return on her this sum-  
mer, Student Tourist Class. It is  
good enough for anybody. Write  
that fine Baptist Deacon in Atlan-  
ta, Walter Ward, 8 Broad Street,  
and he will send you all the facts.

We are beginning our annual re-  
vival meeting here tonight. The  
"Cotton Platform" of the Mississip-  
pi Central Railroad has been leased  
and seated and lighted, and will be  
used as a tabernacle during the  
meeting. Rev. H. R. Holcomb of  
Tupelo, and his singer, Mr. Paul  
Ballard, will be with us during the  
ten days of the meeting. We are  
expecting great things from this  
meeting. Prentiss is right in the  
center of Jefferson Davis County.  
There are fifteen Baptist churches  
in the association, and many of the  
members of these churches can and  
we believe will come. The folks  
from everywhere are cordially in-  
vited to come and worship with us.  
—Jas. B. Herndon.

The Northern Baptist Conven-  
tion decided to choose its place of  
meeting two years in advance. One  
resolution adopted sounds queer to  
our ears, namely one giving the  
right to state conventions to unite  
into larger units for promotional  
purposes. How can a general con-  
vention "give the right" to another  
body to do anything. Here is an  
assumption that sounds strange to  
Baptists in these parts.

## Face "Broken Out?"

First wash with pure Resinol Soap.  
Then relieve and improve sore pimply  
spots with soothing

# Resinol

## Sunday School Lesson

W. A. Sullivan

July 1, 1934

Ahijah and the Divided Kingdom  
I Kings 11:1-14:31

We turn back in our lesson for today to the point where we left off at the end of September last year. During the next three months our lessons will deal with the prophets and kings of Israel.

1. In Retrospect (I Kings 1:1-11:30). In the language of the historians the Kingdom of Israel reached its "golden age" during the reign of Solomon. The territory of the kingdom reached its greatest extent: bounded on the east by the Euphrates River, and on the north by the Indian Ocean, on the west by the Mediterranean Sea, and on the north by the Orontes River. Solomon's kingdom was ten times as large as the kingdom under Saul, and exactly fulfilled God's promise to Abraham as recorded in the fifteenth chapter of Genesis. His reign was characterized not only by wide territorial expansion, but also by vast internal building projects and worldwide extension of commerce. Probably his greatest achievement was that of building the temple. Jerusalem was thereby made the center of the religious life of the nation. In addition to the temple he completed the royal palace at Jerusalem which like the temple, was the perfection of architecture, and beggars description. He founded and built strongly fortified cities in the remotest districts of his realm. All this great program of public expenditure, together with every form of oriental extravagance, entailed an unbearable burden of taxation on the people. In addition to all this Solomon made treaties and alliances with the heathen nations bordering on Israel. He allowed the idols of those nations to be set up in Israel, and even seems to have worshipped before them. During the latter half of his reign evil forces became cumulative, which rapidly led to decline and disruption. The division of the kingdom is regarded by the inspired chronicler as a judgment of God.

2. The Judgment Announced (I Kings 11:31-33). The announcement came from God through the prophet Ahijah. Having rent a new mantle into twelve pieces, the prophet gave ten of them to Jeroboam, son of Nebat, a man of great ability whom Solomon had previously made superintendent over the workmen building the fortifications of Millo and Jerusalem. Jeroboam was told that the kingdom of Solomon would surely be divided and that ten of the tribes would follow after him. The rending of the kingdom was the judgment of God inflicted on the wickedness of the king and the people.

3. The Sentence Postponed (11:35-26). God would forgo the faithfulness of His servant David. For David's sake the impending

judgment against the kingdom was suspended until after the death of Solomon. God honors them who fear Him. He kept His promises to David. He will keep His promises to His Son, the Greater David. "Yea, let God be true, but every man a liar."

4. Promises to Jeroboam (11:37-39). Jeroboam was destined to fail. Yet his failure was due to his own sins. God's promise to him was (1) he should reign according to all that his soul desired, (2) that he should be king over Israel, (3) that God would build him a dynasty, and (4) that God would be with him. What more could have been promised? Yet these promises to Jeroboam were conditional, as most of God's promises are. The conditions were (1) that Jeroboam should hearken to all that God commanded him, (2) that he should walk in the ways of Jehovah, and (3) that he should do all that God commanded him. Had Jeroboam met the conditions God would have fulfilled the promises.

5. A Fugitive in Egypt (11:38-12:2). Evidently after having been told by the prophet that the kingdom should be divided and that ten tribes would fall to him, Jeroboam began at once to try to hasten events toward that end. At any rate Solomon heard enough to cause him to try to have Jeroboam put to death. The latter escaped to Egypt where he remained a fugitive until after the death of Solomon. Shishak, king of Egypt, no doubt welcomed him and encouraged him and encouraged his designs—a bad beginning for Jeroboam.

6. The Fugitive Recalled (12:1-3). Upon the death of Solomon the nation assembled at Shechem for the coronation of Rehoboam, heir to the throne. The fact that the new king was to be crowned at Shechem and not at Jerusalem, the capitol, shows that national discontentment was on the point of rebellion against the dynasty of David. The news of the death of Solomon and the approaching coronation of Rehoboam was hastily conveyed to Jeroboam in Egypt. The latter hastened back to Shechem and at once became the spokesman for those who were ready to revolt against Rehoboam, even before he took the crown. Of Jeroboam's return from Egypt to Shechem, the historian says (12:3) "they sent and called him."

7. The Kingdom Divided (12:3-20). Jeroboam and the forces of discontentment in Israel came to Rehoboam, the newly crowned king, to lay their grievances before him. The king's experienced counselors who had served as advisors to his father Solomon urged moderation and diplomacy. On the other hand the younger men with whom Rehoboam had surrounded himself encouraged him to resort to harsh methods. He agreed with the young hot-heads, assumed an attitude of arrogance and pride, and told the people that he would deal with them far more severely than ever his father had done. In modern terms he "cracked down" on them. Immediately ten tribes deserted him, rebelled against the house of David, and proceeded to crown Jeroboam

king with his capitol at Shechem. Thus the kingdom, not more than 120 years after the accession of Saul, became a house divided against itself. The division came about 975, B. C. Jeroboam proceeded forthwith to introduce idolatry into his kingdom on a national scale. Again the prophet Ahijah came. He came not with a promise, but with a prediction of the utter ruin and destruction of the house of Jeroboam. Indeed "Pride goeth before destruction; and an haughty spirit before a fall."

### OLD TESTAMENT PROPHECIES AND NEW TESTAMENT PROPHECIES

In former articles I have tried to emphasize that I believe some of our preachers are befuddling the minds of some people by mixing prophecies from the Old Testament that related to temporal physical Israel, and that have already been fulfilled on that nation with prophecies found in Revelation that relate to spiritual Israel and were given after temporal Israel was done away with, and have not yet been fulfilled.

In an article in the Baptist Record of June 7, 1934, written by J. O. Guntharp, I think the writer makes this same mistake when he refers to the third chapter of II Timothy written several years before temporal Israel was destroyed; and again when he refers to Rev. 5:10, which was written about 26 years after physical Israel was destroyed in fulfillment of most of the prophecies of the Old Testament, and which prophecy in Rev. 5:10 related to Spiritual Israel and has not yet been fulfilled. One trouble is that we do not agree on what the prophecies in the Old Testament mean when they speak of "The Latter Days." I feel sure that that phrase refers to the last days of the existence of physical Israel. One great mistake is that many people don't study the dates of the prophecies, and study history to see if these prophecies have been fulfilled.

Again, Brother Guntharp begins as if he intends to tell us when the morals of the world were at the highest point, but he stops before letting the secret out. I want him and those who believe with him to tell us when that time was, so that I may have an opportunity to knock the foundation of their contention, that the morals of the world are now in their worst condition, out from under them. They agree with me that the moral condition of the world was at its lowest point just before the flood, but they won't (or can't) give us the time when the morals of the world were at the highest point, and how they climbed up to that high point, and why these moral conditions are now going downward.

### Bald No Longer

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair." JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists. Write Dept. 37, National Remedy Co., 54 W. 45th St., N. Y.

Brother Guntharp quotes Matt. 24:37-9 to prove that the world will be as wicked at the time of the second coming of Christ as it was just before the flood. But a careful reading of that scripture will show that Christ was not talking about the moral condition that the world would be in at His second coming, but that He was teaching them that there would be no way by which we may calculate when to look for the second coming, and that we should be ready at all times. Part of that quotation is, "and knew not until the flood came, and took them all away." Then, in verse 44 he says, "Therefore, be ye also ready; for in an hour that ye think not the Son of man cometh." Back in the 37th verse of this same chapter and in this same discourse, Christ said, "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Now, it does seem to me that these quotations from Christ himself would show us that there are to be no signs of any kind by which we may calculate the time of the second coming of Christ; and that this fact should forever shut the mouths of those who are making calculations and are telling us within a year or two of just when Christ is to come.

Brother Guntharp quotes from Acts 15:14 and Acts 15:16, which itself is a quotation from the ninth chapter of Amos. Now, if we learn the date of that prophecy in Amos, and read some history along with that chapter, we find that this prophecy is similar to that in Jeremiah 30, and that it was given several years before the Jews were carried away into captivity, about 586 B. C. Furthermore, we find that God is telling temporal Israel that He would bring them back to their city again. They did return from their captivity after a period of about 70 years. Thus was fulfilled that prophecy, which does not refer to our time and our people.

Oh, what a pall and gloom of despondency would settle upon the heart of the Christian world if these "Second-Coming" preachers succeed in making us believe that all our hopes and labors and prayers for the salvation of the lost is about to close out in failure! "Truth is mighty and shall prevail; The eternal years of God are hers. But Error, wounded, writhes in pain, And dies among his worshippers."

Fraternally,

W. R. Hunt, M. D.

Tupelo, Miss.,  
June 7, 1934.

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# YE DO ERR, NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD

Matt. 22:29.

(This is written in answer to the article by Dr. Hunt of Tupelo.)

L. D. Posey, Jena, La.

Dr. Hunt says, speaking of the Jews, "He" (God) "has no further use for them," (the Jews) "and never will have." Then near the bottom of page 18, he says, "The Israelites, including the Jews, disregarded all these warnings, rejected the prophecies, the Christ, and the Church, and were finally wiped clean from Jehovah's slate in the year A. D. 70." Now in the face of these statements, read what Paul says about it, in Romans 11:1-2, 26-27, "I say then, Hath God cast away His people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." Now, whom shall we believe? Not only so, but the prophet Isaiah, in his prophecy, chapter 11, after giving a word picture of the glorious reign of Christ as it shall be after His second advent, says, "And it shall come to pass in that day, that the Lord shall set His hand a second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:11-12. Also, now remember that Dr. Hunt says that God's slate-cleaning of the Jews occurred in 70, A. D. Unquestionably, the Book of Revelation was written twenty-five years later, or about 95, A. D. Beginning with chapter four of that Revelation, all things shown John were future. One of the things shown was a group of one hundred and forty-four thousand Jews sealed, twelve thousand of them being taken from each of the twelve tribes. I ask, "Do these scriptures teach that God is forever through with the Jews?" Surely it is not true that Isaiah 11:11-12, has been fulfilled in the past, but it is now in course of fulfillment, as the Jews are being gathered back to Palestine, just as described by the prophet. More than two hundred and forty-five thousand have already reached that land since the close of the World War. Now when a man flatly denies the plain teachings of important parts of the Bible, and all of it is important, is he to be trusted for the correct interpretation of the parts he does not deny? No, a thousand times, NO. I had as leave risk interpretations by Fosdick.

But when Dr. Hunt takes Daniel, chapter 2, to prove that the kingdom of God has already been set up, he overlooks the fact that

when he takes the four main divisions of that vision image,—and correctly so,—to represent four different empires, and then quotes, "And in the days of these kings shall the God of heaven set up a kingdom," he is compelled by every law of language and logic to admit that the setting up of that kingdom was a gradual process, and extended through all four of the Gentile world powers, while the imagery used, shows it to be done suddenly when it does take place. But further: As the feet and toes of men are his extremities, and as the stone struck the image on its feet and toes, so must the kingdom of God be set up at the extremities of Gentile political world power. Will he admit that the Roman Empire had reached its extremities when Christ was here?

But the image in Nebuchadnezzar's dream vision, shows deterioration, going from gold to clay. That fact alone forever teaches that world conditions grow worse rather than better; that the purity of gold is lost, and the strength of iron is mingled with the brittleness and weakness of clay.

But God gave to His servant Daniel a vision which is recorded in chapter 7, of the Book of Daniel, and in which is revealed the moral side of the same four divisions of Gentile political world power. On the head of the fourth beast of Daniel's vision which corresponds to the fourth division of Nebuchadnezzar's dream vision, is ten horns among which rises up a little horn which breaks three of the original horns. In Biblical symbolism, the beast represents the whole system, the head represents a division of the whole system, the horns represent regal or ecclesiastical power or authority; therefore the Gentile political system will have seven general divisions, and at the last will have its government divided into ten parts. Then a power in the midst of these parts, and represented by the little horn, will rise up and break down three of the original ten divisions and establish itself. Now the original ten horns of Daniel's vision correspond to the ten toes of Nebuchadnezzar's vision. And since the stone struck the toes of that vision, it will strike the horns of Daniel's vision; therefore, the kingdom of God will be set up after the Roman Empire, or the territory represented by it, has come under the dominion of ten kings, three of whom have been overthrown by a king represented by the little horn, who rises up within that territory. That condition has never yet existed, neither has the kingdom of God been set up. But world conditions are rapidly shaping up for that event as all sane students of prophecy well know.

Chapters twelve, thirteen and seventeen of Revelation make plain the vision of Daniel. In chapter 12, we learn that the Dragon is Satan. The beast of chapter 13, represents Gentile world power through the ages, those powers being divided as represented by the seven heads, while the governing powers of the last division are represented by the ten horns. This monster beast re-

ceives his power from Satan, which typified the fact that all Gentile world powers have been energized by Satan. But one of these heads was wounded unto death, but his wound was healed. In chapter 17, of Revelation, is the vision of the woman seated on the beast with the seven heads and ten horns. The woman symbolizes false religions which have always been supported by political powers, and dates back to Babel from which comes Babylon.

Royal powers are sometimes symbolized by mountains as well as by horns; so, in Rev. 17:9-18, all these mysteries are explained, the symbols being interchanged. In verse 9, the seven heads are seven mountains, which means that the beast of Gentile world powers, when finally completed will have had seven great divisions. In verse 10, these symbols are changed and called seven kings, meaning kingdoms, five of whom were fallen or in the past, that one, the Roman, was in existence then, and the seventh was at that time, and still is, future. What has history revealed? That there have already been just

six Gentile world powers,—Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian and Roman. The Roman Empire was wounded unto death. And who does not remember the boast of only a few years ago, that the world had been made safe for democracy? But how about it now? The truth is, that seventh head is now reviving, and the stage is being set for the rise of the beast, which "when he cometh must continue for a short space." Rev. 17:10. Then verse 12 tells us that the ten horns are ten kings which had received no power in the days of the apostle John, "but receive power as kings, one hour, (correct translation, at one time) with the beast." Then verse 13 tells us, "These have one mind," (because all are energized by Satan), "and shall give their power and strength unto

(Continued on page 14)

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I don't think I told you last week about our planning a little vacation, did I? We drove to Magee last Friday afternoon, and spent the night with Julia Frances and her folks, after enjoying the nice supper that they had for us—fried chicken, crowder peas, fudge cake and various other good things. Saturday morning, we had early breakfast with them, and set off at seven o'clock for Long Beach, which is our present abode. We reached here before twelve o'clock, with no mishap. The friends with whom we are staying are kind and hospitable: the home is a big white frame two-story house, set in a big yard of shady live oaks. We eat all manner of coast delicacies, and I believe Dr. Lipsey is getting fat! When we got here, it was raining and blowing fiercely, and we found that we were in time for part of the gulf hurricane which had been raging along these coasts since the day before. However, we were so tired from the long ride that we slept all night through the high wind. Sunday morning, we drove through wind and rain four miles to Gulfport to church and had the great pleasure of hearing from the pulpit our dear friend and yours, Dr. W. W. Hamilton, who writes to us every month, and who told us about our brother Cormier! This morning, we took a ride to Biloxi, and saw, along the fine beach road, many places that were familiar to us. We saw Beauvoir, President Jefferson Davis' old home, which is now the home for the few remaining soldiers of the war of the sixties: the Gulf Coast Military Academy, where the Children's Circle's papa was teaching when he went to war: the great veterans' hospital, where now the son of one of our best friends is being cared for in illness: the Seashore Camp Ground, where once long ago, I passed several pleasant summer weeks; the beautiful White House and grounds, where we stayed while the head of our house was recovering from illness.

Mrs. Friend's letter with her J. L. Club dues is the only one which has followed us down here, but I hope to get others when we get home. I must stop now, but will tell you next week of a drive we took to Bay Saint Louis yesterday.

With love from,  
Mrs. Lipsey.

### Bible Study: July-December, 1934

- Genesis—Exodus
1. July 5th: The Creation—Gen. 1 to 2:3.
2. July 12th: The making of man and woman—Gen. 2.
3. July 19th: Man's first sin—Gen. 3.
4. July 26th: Cain and Abel—Gen. 4:1-15.
5. August 2nd: The flood—Gen. 7.
6. August 9th: Noah and his family come out safe from the Ark.—Gen. 8.
7. August 16th: God's covenant with Noah.—Gen. 9:1-19.
8. August 23rd: The building of Babel.—Gen. 11:1-9.
9. August 30th: The call of Abram.—Gen. 12:1-9.
10. Sept. 6th: Abram and Lot.—Gen. 13:1-18.
11. Sept. 13th: God's covenant with Abraham.—Gen. 15 and 17:1-8.
12. Sept. 20th: Abraham's prayer for Sodom.—Gen. 18:16-33.
13. Sept. 27th: The destruction of Sodom.—Gen. 19:1-3, 12-29.
14. Oct. 4th: The test of Abraham's faith.—Gen. 22:1-19.
15. Oct. 11th: Abraham seeks a wife for Isaac.—Gen. 24:1-28.
16. Oct. 18th: Rebecca and Isaac.—Gen. 24:29-33, 53-67.

17. Oct. 25th: Jacob and Esau.—Gen. 25:27-34.
18. Nov. 1: Jacob at Bethel.—Gen. 28:10-22.
19. Nov. 8th: Jacob's meeting with Esau.—Gen. 32:33-17.
20. Nov. 15th: Joseph sold into Egypt.—Gen. 37.
21. Nov. 22nd: Joseph made ruler of Egypt.—Gen. 41:1-45.
22. Nov. 22nd: Joseph meets his brethren.—Gen. 42.
23. Nov. 29th: Joseph and Benjamin.—Gen. 43.
24. Dec. 6th: Joseph tests his brethren.—Gen. 44.
25. Dec. 13th: Joseph forgives his brethren.—Gen. 45:1-46:47.
26. Dec. 20th: Jacob before Pharaoh.—Gen. 46:28 to 47:12, 28-31.

—o—  
Hattiesburg, Miss.,  
Route 3,  
June 18, 1934.

Dear Mrs. Lipsey:

How are you? Just fine I hope. I am getting along all right. I had two little rabbits. A boy broke one's back and a cat caught the other. I have a pair of pigeons now. I am having a good time. I have a cat, too. At first I named it Madame Queen and then I named it Popeye. Someone gave me 15 cents and I bought two baby chicks, too.

I went fishing but I didn't catch any. I showed a Jackfish to a boy and he looped it. Wish I could show you how he did. He made a loop and jerked real hard and the loop closed and caught the fish.

I went to town to help sell peas and that was the day I bought the little chicks. I have been going to Sunday school, too. I am a Christian and have been baptized.

Your friend,  
Dickey Burch.

—o—  
1861 W. Capitol St.,  
Jackson, Miss.,  
June 20, 1934.

Dear Mrs. Lipsey:

I am enclosing a check for \$10, asking that you send it to Dr. Hamilton, New Orleans. Please ask him to use the amount in the purchase of New Testaments for free distribution by the workers who go out from the Institute.

Sincerely,  
A Friend.

I am indeed glad to send this check to Dr. Hamilton, dear friend, and know he will be greatly pleased with this needed help.

—o—  
Clarksdale, Miss.,  
June 16, 1934.

Orphanage \$2.00.

B. B. I. \$1.00.  
J. L. Club No. 4.

Friend.  
This letter and welcome enclosure is the only one that has come to me since we have been here. Of course, it is most acceptable.

### GOVERNORS OF MISSISSIPPI CONDEMN MAY-ROBERTS HARD LIQUOR BILL

—o—  
Nate S. Williamson, State Executive Secretary of the Citizens Campaign Against Hard Liquor has released to the press the statement that all six of Mississippi's living governors have unanimously gone on record as being opposed to the May-Roberts liquor bill to be voted upon July 10th. He quotes from them as follows:

Governor Conner: "I am opposed unalterably to the legalization of hard liquor in Mississippi in any form or under any system whatsoever, and I shall vote accordingly

in the election to be held on July 10th."

Ex-Governor Bilbo: "I am quoting herewith the fourth plank in my platform which sets forth my attitude on this important measure." This plank in his platform refers to his official record of sixteen years as a prohibitionist, and his personal record of fifty-six years of sobriety and declares himself unhesitatingly against this bill.

Ex-Governor A. H. Longino: "I have been a consistent objector to the sale of liquor in Mississippi for many years, and recent developments have not had the effect to change my views on the subject. In the approaching referendum election, therefore, it is my purpose to vote dry, as in the past."

Ex-Governor Lee M. Russell, "I am unalterably opposed to this bill and any other bill that will legalize liquor, wines, beer or any sort of alcoholic drink in this state. I have been a tee-totaler all my life and expect to remain that way. It will be a sad day in this state if our people ever vote for any sort of alcoholic drink. It was the most tragic step this nation ever took when the nation-wide laws were tampered with at all. Liquor is a poison. It drags down the human race and has been the chief curse of mankind for all the centuries past. I trust our people in this state will wake up and keep this terrible plague as far from the doors of our churches, schools and homes as possible."

Ex-Governor Dennis Murphree: "I appreciate your letter and you have my authority to tell those associated with you that I am with you in this matter."

Ex-Governor Earl Brewer: "In reply to your inquiry will say that I have been all my life a prohibitionist and expect to remain so as long as I live. I am unalterably opposed to the sale of whiskey or the open saloon."

—BR—  
We, the B. Y. P. U. members of Concord, have completed the 1934 study course. The Seniors were taught the book and characters of the Bible by Rev. N. B. Saucier. The Intermediates were taught the manual by Miss Sallie Smith. A short examination was given at the end of this course after which refreshments were served.

The officers of the Senior group are as follows:

President, Jack Davis.

Vice-President, Clarence Gill.

Recording Secretary, Miss Grace Cain.

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Group Captain No. 1, Mr. Perley Gill.

Group Captain No. 2, Mr. Earnest Gill.

Organist, Miss Elaine Chishlom.

Chorister, Mr. Arthur Lewis.

The Intermediate B. Y. P. U.

elected the following officers:

President, Dorothy Cain.

Vice-President, George Cain.

Corresponding Secretary, Aubrey Fest.

Recording Secretary, Hazel Chishlom.

Treasurer, Claude Gill.

Bible Reader Leader, Linnie Smith.

Organist, Mrs. Ruby Hunt.

Group Captain No. 1, Luther Gill.

Group Captain No. 2, Dixie Smith.

Leader, Grace Cain.

This was a glorious time for all who attended this course.

There will be a revival meeting at Concord Baptist Church beginning the second Sunday in July or July 8.

Yours truly,

Gladys Gill.

### FOREST

—o—  
Dr. H. C. Bass, pastor of the First Baptist Church, Meridian, Miss., was with us in our revival meeting, June 10-17. He spoke each morning on the Church, and each evening on the Cross. Every message was clear, forceful and inspiring. Dr. Bass spoke out of a heart of love, and a life of varied experience. Surely those who had the privilege of hearing him went away feeling that God had spoken His own message through His servant.

Some were saved and many were revived. Truly Dr. Bass is a friend to the pastor with whom he is laboring. At no time have we had a more acceptable man to fill our pulpit.

Yours for the ongoing of the Kingdom.

W. C. Howard, Pastor

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AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### DAVIS IN JACKSON ENTER-TAINS MORE THAN TWO HUNDRED B. Y. P. UPERS

Tuesday and Wednesday of last week were the days of the District B. T. U. Convention for District One and when the afternoon session began the auditorium was comfortably filled with out-of-town delegates. The program was most interesting with a number of special musical numbers—the Baptist Home girls furnishing special numbers on three different occasions. More than two hundred were registered. A pie eating contest, two of our pastors being the contestants, proved to be one of the most interesting features of the social period at supper on Tuesday evening. Magee won the attendance banner with 4,968 miles to their credit. Miss Elsie Mae Thibodeaux of First Church, Jackson, won in the Senior contest. Mirtis Foster of First Church, Jackson won the Intermediate Sword Drill Contest and Mary Margaret Burns of Magee won the Junior Memory Work Contest. Little Miss Ruth Stringer tied Mary Margaret in the memory work contest but lost to Mary Margaret in the sword drill given to break the tie. Bro. Montie Davis of Harperville asked the privilege of raising sufficient funds to buy Ruth a pin and more than enough was given in a few minutes. Officers elected for 1934 were: President, A. W. Talbert; Vice-President, J. F. Watson; Secretary, Miss Nina Bell Kennedy; Leader, Mrs. R. E. Morgan; Chorister, W. G. Mize.

### 350 GATHER IN CLARKSDALE FOR LAST OF SIX DISTRICT B. T. U. CONVENTIONS

Five big school buses along with numbers of other cars nosed into Clarksdale last Thursday afternoon reaching there in time to fill the auditorium for the very first service. Supper and dinner were served at the High School cafeteria which was filled to its capacity each time. The convention ran at high tide with President Grafton presiding and who also, in the absence of the convention chorister, led the singing. The Indianola church won the attendance banner with a total mileage of 4,550. Miss Elflaada Rowland of Senior No. 1, Clarksdale, won in the Senior Speaking Contest over her six opponents. Gwyn McElwee of Greenville won the Intermediate Sword Drill and Mary Katherine Gahan of Greenville won in the Junior Memory Work Contest. Grenada Intermediates re-took the Weaver Cup and because of continued victory for several years it became theirs as a permanent trophy. The Indianola Intermediates along with the Shelby Intermediates won the Chastain Cup, this cup being given to

the unions enlisting the largest number of its possibilities. Both of these unions have enlisted every possibility. The Shelby Intermediates have won the cup for three consecutive years and were awarded it as a permanent trophy after the Indianola Intermediates had kept it the first six months. Officers elected for the two districts were: North District, President, Kermit Cofer; Vice-President, J. H. Everett; Secretary, Mrs. S. B. Cooper; Leader, Mrs. John Dickens, Jr.; Pianist, Miss Marie Marritt; Chorister, W. W. Grafton.

### UNION COUNTY ASSOCIATIONAL B. T. U. HAS MOST INTERESTING PROGRAM

On May 27th the Union County Associational B. T. U. met with the Blue Springs Church and had the most interesting program they have had in the more than a year they have been organized. The theme of the program was Stewardship and Youth. John R. Heath of New Albany gave an impressive talk on B. Y. P. U. Training in Stewardship. Ernest Hamblin of Blue Springs brought a wonderful message on The Tithe and the Bible. The closing message was by Pastor J. P. Kirkland of New Albany and as expressed by one who was there, "No better talk was ever given." 147 were present. Myrtle was there 100 per cent and Blue Springs had only one absent. Ingomar surrendered the attendance banner to Myrtle the first time they have failed to win the banner in five meetings. In reporting extension work Ingomar reported that they had organized a new union at Liberty church. The next meeting will be an all day meeting and will be held with the Glenfield church on the fifth Sunday in July.

Miss Erin Nowlin,  
Secretary.

We are glad to welcome two new B. A. U.'s into the widening circle. The churches Johnston in Pike County, and Montgomery in Lincoln county, both report a new B. A. U. Rev. A. W. Talbert is pastor of both of these churches and is a strong believer in training every church member in Church Membership.

Shady Grove in Copiah County, B. A. U. reports 100 per cent in Study Course. This is a good example this Adult union is setting for all other unions in the state. If an adult union in a rural church can maintain a 100 per cent record why could not any other union in the state do it? It is a matter of desire of course on the part of the membership of the union. We congratulate this splendid union for their enthusiasm and efficient work.

### TIMELY HELP FOR WORTHY STUDENTS

G. S. Dobbins

Nearly all students for the Christian ministry need a bit of timely aid in their long struggle for an adequate preparation.

It remains true that "not many mighty, not many noble, after the flesh, are called." The majority of men for the Baptist ministry come from humble homes and walks of life, and must work hard and sacrifice heroically for an education.

The churches are more and more demanding trained men as pastors. Full preparation requires four years of high school, four years of college, and three to five years in the Seminary. During this time many students must make a living as well as go to school. In the great majority of cases this means debt, which presses heavier the farther the student goes.

Ministerial students ought not to be helped into helplessness; neither should they be required to bear a load so heavy that they stop short of being "thoroughly furnished," or break down in health. The Seminary seeks to furnish just the aid needed at the critical point to tide men over and send them out in full vigor for their God-called work.

Here is our urgent need. There are some fifty men who ought to be enrolled next session for whom we have no more resources with which to supply their lack and thus enable them to come ahead. These men are worthy, capable, consecrated, eager to fit themselves for greater service; but we dare not advise them to enroll on their slender resources unless we could guarantee the bit of help they need.

The amount of assistance necessary to put a Seminary student through a year's work is not large. From \$100.00 to \$200.00 will suffice. Who will "adopt" a student, sending us a check for such an amount, or pledging it in monthly payments?

There are scores of Baptist men and women who could do this gracious thing and get from it a blessing beyond measure, as well as rendering a service the influence of which only eternity can reveal.

Reader, this means you. Pray over the matter, and then write immediately for further information and the expression of your determination to

President John R. Sampey  
"The Beeches"  
2825 Lexington Road, Louisville, Ky.

### YOUNG PEOPLES REVIVAL

In charge of John Moore, Tupelo; Clara Brashears, Gunnison; Leo Green, Tupelo; Edward Yarbrough, Tylertown; and sponsored by the Baptist Young People of Oxford, the first of a series of Young People's revivals was held from June 4th through June 10th at the first Baptist Church at Oxford, Miss.

General arrangements were made by committees in charge of publicity, homes, ushers, building, decoration, invitation, social, welcome, program and finance.

Bible study was taught each night

by Rev. F. M. Purser. The study was taken from the book of Ephesians.

Preaching services were held each morning at 10:00 and each night at 7:30. Clara Brashears and Edward Yarbrough were in charge of the music, and John Moore and Leo Green were the speakers. At each of these services a personal testimony was given by some young Christian concerning some religious experience in his or her life.

Two censuses were taken during the week, a general religious census of all denominations in the town, and a BE FRANK RELIGIOUS EXPERIENCE FOR YOUNG PEOPLE.

Wednesday was spent in New Albany at the District B.Y.P.U. Conference

At 4:50 Thursday morning twenty-one young people gathered one mile out of town for a Sunrise Prayer Service. Thursday night a Consecration Service conducted by Leo Green was held. This service was one of the most impressive of all the services of the week.

A campfire Prayer Service was held on Saturday evening at 6:00. Supper was served and a social hour enjoyed, after which a program was rendered.

May the Baptists of Mississippi and the Southland pray for this team of workers as they give of their time and talents in order that the World may know Christ.

Gertrude T. Belk.

### HILLMAN COLLEGE

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this denominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state?

The credits at Hillman are worth par, the contacts are worth more, and the cost is less than in most other colleges for women. Write for catalogue.

M. P. L. BERRY, President,  
Clinton, Mississippi.

## HEADACHES Yield Quicker

To This RELIABLE  
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

### WHAT BAPTISTS BELIEVE, TEACH, AND PRACTICE AS TO BAPTISM

In other days the subject of baptism seemed to be a signal for heated discussion if not a tocsin for war of words, but that condition is almost now a thing of the past.

1. The Bible teaches believers baptism, but not regenerating nor saving baptism. Baptism is a Church ordinance and is not essential to salvation but is essential to Christian obedience and growth in grace:

1 Peter 3:21: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

Baptism does not save but is used as a figure of the washing away of sin by the waters of regeneration: Acts 22:16: "And now why tarriest thou? Arise and be baptized, and wash away thy sins."

Ananias was only emphasizing to Paul what had already been done in him, and that baptism was only the "answer of a good conscience."

Eph. 5:25-27: "That he might sanctify and cleanse it with the washing of water by the word."

Paul here speaks of the cleansing of the church by the "water of life" through the preached word.

Titus 3:4-7: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration."

Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

"For remission of sins" because your sins have been remitted.

Baptism symbolizes the death, burial and resurrection of Christ:

Rom. 6:3-5: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. 2:12-13: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

1 Peter 2:21: "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ."

2. The Bible teaches that believers only are proper subjects for baptism. The regular Bible order is teaching, believing and baptizing, as is recorded in Matt. 28:19-20, and Mark 16:15.

John the Baptist, the first New Testament preacher, preached repentance.

Matt. 3:1-6: "In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye . . . And were baptized of him in Jordan confessing their sins."

Mark 1:4: "John did preach the baptism of repentance."

John required evidence of their repentance:

Matt. 3:7-12: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them . . . Bring forth therefore fruits meet for repentance."

Mk. 1:15: "Confessing their sins."

Jesus preached repentance and faith before baptism: "Matt. 4:17: 'From that time Jesus began to preach, and to say, Repent.'"

Matt. 28:18-20: "Go ye therefore, and teach all nations, baptizing them." Teach the way of life.

Mark 16:14-16: "Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Repentance and faith precede baptism.

The Apostles preached repentance and faith before baptism:

Acts 2:37-41: "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . Then they that gladly received his word were baptized."

Acts 8:12: "But when they believed Philip preaching . . . they were baptized."

Acts 8:35-38: "The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believed with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and he baptized him."

The jailor: Acts 16:25-33: "Said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved . . . And he took them the same hour of the night, and washed their stripes, and was baptized, and all his."

Acts 16:14-15: "Lydia . . . heard us . . . She was baptized, and her household." If the jailor and Lydia had children they were old enough to "believe."

Eph. 4:5: "One Lord, one faith, one baptism."

3. The Bible teaches that immersion in water of the believer in the name of the "Father, and of the Son, and of the Holy Ghost," is the only Christian baptism. Christian baptism is three-fold in form, action and design, immersion, submersion, and emersion, symbolizing three great Bible doctrines, viz: the death, burial and resurrection of Christ.

By immersion the believer is put into the water as Christ was put into the grave; by submersion he is buried in the water as Christ was buried in the grave; by emersion he comes forth from the water as Christ did from the grave. The believer is buried in water as one that is dead, "dead to sin"; he is submerged in water, "buried with him by baptism into death"; he is raised from the water as one who has been made alive "like as Christ was raised from the dead."

The baptism of John the Baptist was the first Christian baptism recorded in the Bible.

How did John baptize?

Matt. 3:5-6: "And was baptized by him in Jordan."

Mark 1:5: "And were baptized of him in the river Jordan, confessing their sins."

John 3:23: "And John was baptizing in Aenon near to Salim, because there was much water there." It took "much water" for John to baptize.

How was Jesus baptized?

Matt. 3:16-17: "And Jesus, when

he was baptized, went up straightway out of the water."

How was Paul baptized?

Rom. 6:4-6, "Therefore we are buried with Him by baptism". (Col. 2:12-13).

How should we be baptized? So Christ and his disciples were baptized.

Matt. 28:20 "Teaching them to observe all things whatsoever I have commanded you."

Matt. 4:19 "Follow me, and I will make you fishers of men." (Matt. 9:16-24). John 12:26. 14:23-24).

### THE WISE DOC

"Are you sure," the anxious patient asked—"are you sure that I shall recover? I have heard that doctors have sometimes given wrong diagnoses and treated a patient for pneumonia who afterwards died of typhoid fever."

"You have been woefully misinformed," replied the physician indignantly. "If I treat a man for pneumonia, he dies of pneumonia."

(Continued from page 11)

the beast." These are the combined powers of what will be the revived Roman Empire, which will be the seventh head or division of Gentile world powers. Then verse 14, tells us, "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of Lords, King of kings." This Lamb is none other than Jesus, the stone of Nebuchadnezzar's vision which struck the image on its ten toes, all of which is still future, but near.

Then verse 16 tells us that the "ten horns shall hate the whore" (false religions, which includes Catholicism)—"and burn her with fire." This condition now prevails in embryo, in the Russian Reds, to exterminate every form of religion, true and false, with the name of God, from the knowledge of men, and the face of the earth.

The scene pictured in Rev. 17:14, will be realized as described in Rev. 19:11-21, and which is generally known as the battle of Armageddon, after which Christ will set up His kingdom, and rule this world for one thousand years. After He has set up His kingdom, He will judge the nations as described in Matthew, chapter 25, and which has recently been so butchered and misinterpreted by most of the writers of explanations of the International Sunday school lessons. Most of them have associated the judgment of the nations at the beginning of the millennium with the White Throne judgment at the end of the millennium. Verily, when the blind lead the blind, both fall into the ditch.

When space will permit, I shall finish my review of the false teachings of Dr. Hunt.

Yours for correct Bible interpretation.

A Baptist pastor (graduate of McMaster University, Canada) visiting in the State of Mississippi, is free to supply for one or two of the following Sundays: July 22 or 29, or August 5 or 12. Will supply either large or small church for honorarium. Address R. W. Matthews, c/o The Baptist Record.

## "By the Fruit It Bears"

# MISSISSIPPI COLLEGE

Covets rather than fears to be submitted to the infallible test of fruit bearing! These for instance:

**CHRISTIAN EDUCATION:**—The presidents of the three Baptist colleges in Mississippi; presidents of Baptist colleges outside Mississippi; instructors in Christian schools throughout the South.

**GENERAL EDUCATION:**—Has furnished presidents to several state colleges; six junior colleges of Mississippi now have our graduates as presidents; a large percentage of superintendents of consolidated and agricultural high schools are alumni of Mississippi College; leading instructors in high schools and colleges received their training here.

**STATESMANSHIP:**—Governors of Mississippi and Arkansas have been trained in Mississippi College; two members of the present Congress are our alumni; supreme court judges in Mississippi and Oklahoma have received education here; attorneys, legislators, and many other officials received early education in Mississippi College.

**PROFESSIONS:**—A surprisingly large group of prominent physicians, lawyers, technicians, and general professional men received their pre-professional training with us. Prominent physicians in Memphis, New York, Atlanta and other strategic centers of the country received their first preparation in Mississippi College.

**DENOMINATIONAL WORK:**—The present and past Secretaries of the Home Mission Board are Mississippi College men; State Baptist Secretaries in several of the Southern States have been Mississippi College trained; pastors, educational directors, missionaries and other groups of denominational workers find in their numbers a decisive percentage of men who have found indispensable training in Mississippi College.

For Fuller Information Address

President D. M. NELSON, Ph.D., LL.D.

Clinton, : : : Mississippi

# GOD'S OATH TO DAVID, SELF-EXPLAINED

"Now therefore so shalt thou say unto my servant David, thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, our Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. . . . And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, and I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee." II Samuel 7:8-16.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:26-33.

"Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

"For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad;

moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

"Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." Acts 2:22-31.

"But those things, which God before showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:18-21.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.

"And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name

is called, saith the Lord, who doeth all these things." Acts 15:13-17.

J. E. Heath,

Winona, Miss.

## WITH THE INTERMEDIATE DEPARTMENT

**Have You**—Registered your Intermediate department or class with the Intermediate Department of the Baptist Sunday School Board, Nashville, Tennessee? Heard that 23 departments and 149 classes in your state have done so? Stressed registration as free—twenty-five cents if a certificate is desired?

**Have You**—Asked for the selection of an associational Intermediate leader for your association? Held monthly Intermediate associational conferences, if no general associational monthly meeting is conducted?

**Have You**—As an associational Intermediate leader urged the separate departmental conferences at the monthly associational meetings, where practical? Worked to make these meetings powerful? Noticed suggestions on associational work as found in the Counselor? Tried these suggestions? Sent in a copy of your monthly report to the Intermediate Department, Baptist Sunday School Board? Heard that Mrs. G. M. Veazey, Monroeville, Alabama, Intermediate leader of Bethlehem association, sent in the first Intermediate Associational leader's report of the entire South?

**Have You**—Made every effort to attend the Sunday School Conference at Ridgecrest, North Carolina, July 22-28? Planned to get a bus load of Intermediate workers present for the separate Intermediate Conferences each day? Realized the inspiration and help of contacting and hearing the Intermediate lesson writers? Thought of this as an opportunity to present and discuss department and class problems?

Rev. G. W. Riley of Clinton, Mississippi, author of "Stack Pole Bi-

ble Study for Bible Students", spoke Sunday, May 27 at Pittsboro and Calhoun City on Good Citizenship and John Barleycorn. At the close of the address both congregations stood in a body on the proposition "Go to the polls and vote against the May-Roberts' hard liquor bill," on July 10th. The speaker said he had delivered forty addresses on the subject and had forty more he would like to deliver before July the tenth.



## ...As Falls the Eventide

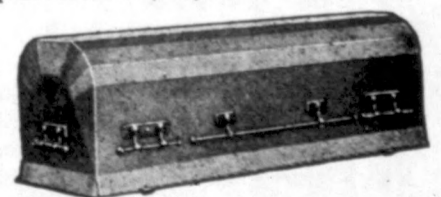
THINK not that those who feel the lengthening shadows closing about them are indifferent to the fading garment of their own mortality. Spoken or unexpressed, it is their hope that loving hands will lay it away in reverence and dignity beyond the reach of all that could defile. To discharge this duty and fulfill this hope is the sole purpose of the

## GALION CRYPTORIUM

Secure in the rust-resisting, non-crumbing, Armco Ingot Iron vault of the Cryptorium, hermetically sealed or locked inviolate by the compressed air within it, the casket rests untouched by the surrounding clay, unsoiled by the water in the grave, as dry, as free from external elements as at the hour of interment. This protection out-lasts the memory of those who provide it for their dead.

The Cryptorium brings the consolation of beauty to the final rites. Its distinctive design, the embossed luster of metallic bronze that reflects the sunlight in shimmering rays, the massive imperial handles . . . all are in harmony with its purpose and with the occasion.

Your own funeral director can furnish the Cryptorium at your hour of need. Some models are priced as low as \$100, f. o. b. Galion, Ohio.



Mail the Coupon for book explaining how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis. THE GALION METALLIC VAULT CO.

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## Teach your daughter how to guard her health



## Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky . . . if she complains of new pains and aches . . . see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

## LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Used by women for more than 60 years



## WET TEMPERANCE

One outstanding result of repeal and legalization of liquor has been an appalling increase in drunkenness and crime attributable to drink, however bad conditions were under prohibition, legalizing liquor has produced a greater harvest of evils.

Walter Liggett, wet investigator, testified before the committee on the Judiciary, on the Prohibition Amendment, February 12, 1930, as follows: "I made what I intended to be a very painstaking investigation of the city of Boston, Massachusetts, before prohibition, had practically just about 1,000 license saloons. Massachusetts today, gentleman, has at least 4,000 open speakeasies. There are at least 4,000 open speakeasies running in the city of Boston to-day, and there are at least 15,000 people who do nothing but pre-vey booze illegally in the city of Boston today."

Note conditions after legalizing liquor. Reliable records show an appalling increase in drunkenness. The total arrests for drunkenness in Boston, from December 5, 1933, when license supplanted prohibition, to April 1, was 13,338 against 9,801 for the same period a year ago. This is an increase of 3,537 or a little more than 36 per cent. That conditions are growing progressively worse is indicated by the fact that March had the greatest actual increase of arrests over last year, 1,121 as well as the greatest per cent increase, 42 per cent. Conditions outside of Boston are worse. 37 of the 38 cities, other than Boston, reported to the State House 5,583 drunkenness arrests for January and February this year against 3,988 for this year, or 40 per cent, compared with an increase of 32 per cent in the City of Boston for the same two months. This shows that, bad as conditions are in Boston, they are 25 per cent worse in the remaining cities of the state taken as a whole.

Washington, D. C., the Statistical Division of the Police Department shows an increase in drunkenness 14,286 to 78,728, an increase of 31 per cent the first eleven months of legalized intoxicants. September, 1933 had a total of 2,026. A new all-time high record of arrests for drunkenness.

The above is an example of the "True Temperance the wets have given us.

N. S. Jackson.

PASTORS CORDIALLY INVITED  
Inabelle G. Coleman

Pastors throughout the South will be keenly interested in the variety and versatility of the program that will be offered during Foreign Mission week, August 5-12, at Ridgecrest, North Carolina, where thirty-odd missionaries will assemble to share their foreign missionary experiences with Southern Baptists.

Daily messages on "The Bible a Missionary Message" will be delivered by Dr. W. O. Carver, of the Southern Baptist Theological Seminary. Dr. Carver is preparing this course especially for pastors and teachers of missions.

Missionaries will teach daily courses on China, Japan, Africa and Brazil. Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union, will bring daily messages on W. M. U. work. Pastors wishing to be more helpful to the women in their churches will find these daily messages invaluable.

A series of daily devotional, running throughout the week, will be led by Dr. W. E. Denham, of Euclid Baptist Church, St. Louis, Missouri. These vesper talks will furnish not only inspiration, but also fertile ideas to pastors wishing to glean new, fresh thoughts for spiritual messages.

The days of the week will be designated by special topics: Evangelism, Educational Institutions, Woman's Work, Publication, Medical Missions, Consecration and Christian Living.

"The Uplifted Christ," by Dr. E. Gibson Davis, pastor of First Baptist Church, Ashville, North Carolina, will sound, on the opening day, August 5, the high spiritual note that will prevail through the week.

Pastors everywhere are cordially invited to come and bring a goodly number of their own congregation. Special rates and reservations for this week may be secured by writing Manager R. F. Staples, Southern Baptist Assembly, Ridgecrest, North Carolina.

Where will you spend your vacation? The Ridgecrest programs

are very attractive, and the place is beautiful for the situation. See what Dr. Burroughs and the rest of them offer you up there.

## ORDINATION

At the request of the Pineville Baptist Church, of which he is a member, Robert L. Palmer, better known to his Louisiana friends as Bobby, younger brother of Dr. J. Norris Palmer, was ordained by the Baton Rouge First Church on Sunday, June 17th. On the same day he took up his duties as supply pastor of the Emmanuel church of Baton Rouge, to serve during the vacation absence of the pastor, Rev. D. A. Youngblood.

The ordaining council included Rev. E. Stubblefield, chairman, Rev. L. L. Hansen, secretary, Rev. Malcomb Rust, Rev. D. A. Youngblood, Rev. O. L. Jones, Rev. W. A. Corkern, Rev. W. L. Stagg, Jr., Dr. L. Zarilli, Dr. J. Norris Palmer and Rev. Van Dykes. The sermon was preached by Dr. Palmer, the charge was delivered by Bro. Rust and the Bible presented by Brother Youngblood. All of the members of the council led in the ordination prayer.

The service was concluded with prayer led by D. M. Palmer, of Memphis, Tennessee, Bobby's father. Bobby's home is in Memphis, where he has for some years been a member of Speedway Terrace Baptist Church. He was born at Blue Mountain, Miss.

## YOUNG PEOPLE'S BIBLE CONFERENCE AT HOLLANDALE

Plans for a young People's Bible Conference, the first of its kind ever held in the Deer Creek Association, are nearing completion. Dr. W. A. Sullivan of Natchez, Miss., is to be the inspirational speaker for the conference and Miss Pearl Caldwell is to be guest speaker the closing night. The meeting is to be held in the Hollandale Baptist Church July 19th, 10th, and 11th. Invitations are being mailed to 50 young people in the Deer Creek Association to be the guests of the Hollandale Baptist Church for the three days of the conference. Inspirational and instructive programs are being planned.

Dr. Sullivan, who is one of Baptists' most outstanding Bible teachers, will add much to the success of the conference. It will indeed be a privilege for the young people of this association to study under his direction.

Miss Pearl Caldwell, returned missionary from China, will speak to the assembled conference the closing night on conditions, needs and accomplishments in the Foreign Fields.

The program for this conference is being patterned after the Pastors' Conference held in Tupelo, Miss., a few years ago.

## OPEN LETTER TO PASTORS

My Dear Brother:

Perhaps you ought to slip away for rest and refreshment during the hot days in August. Whether you can do so or not, there may be those among your people who ought to have a few days of recreation and inspiration during August. Please consider for your self and for your people the advantages offered in our Christian Life Conference at Ridgecrest, North Carolina, August 12-19. Think what it will mean to you to live on those romantic heights and to hear daily men like the following:

Dr. Wallace Bassett, Dallas, Texas.  
Dr. Fred F. Brown, Knoxville, Tennessee.  
Dr. J. Clyde Turner, Greensboro, North Carolina.  
Dr. Charles W. Daniel, Richmond, Virginia.  
Dr. B. W. Spilman, Kinston, North Carolina.  
Dr. I. J. Van Ness, Nashville, Tennessee.  
Dr. John L. Hill, Nashville, Tennessee.  
Dr. Clay I. Hudson, Nashville, Tennessee.

Write today to Mr. R. F. Staples, Manager Southern Baptist Assembly, Ridgecrest, North Carolina, for information and rates.

Faithfully yours,

P. E. Burroughs,

Director Christian Life Conference.